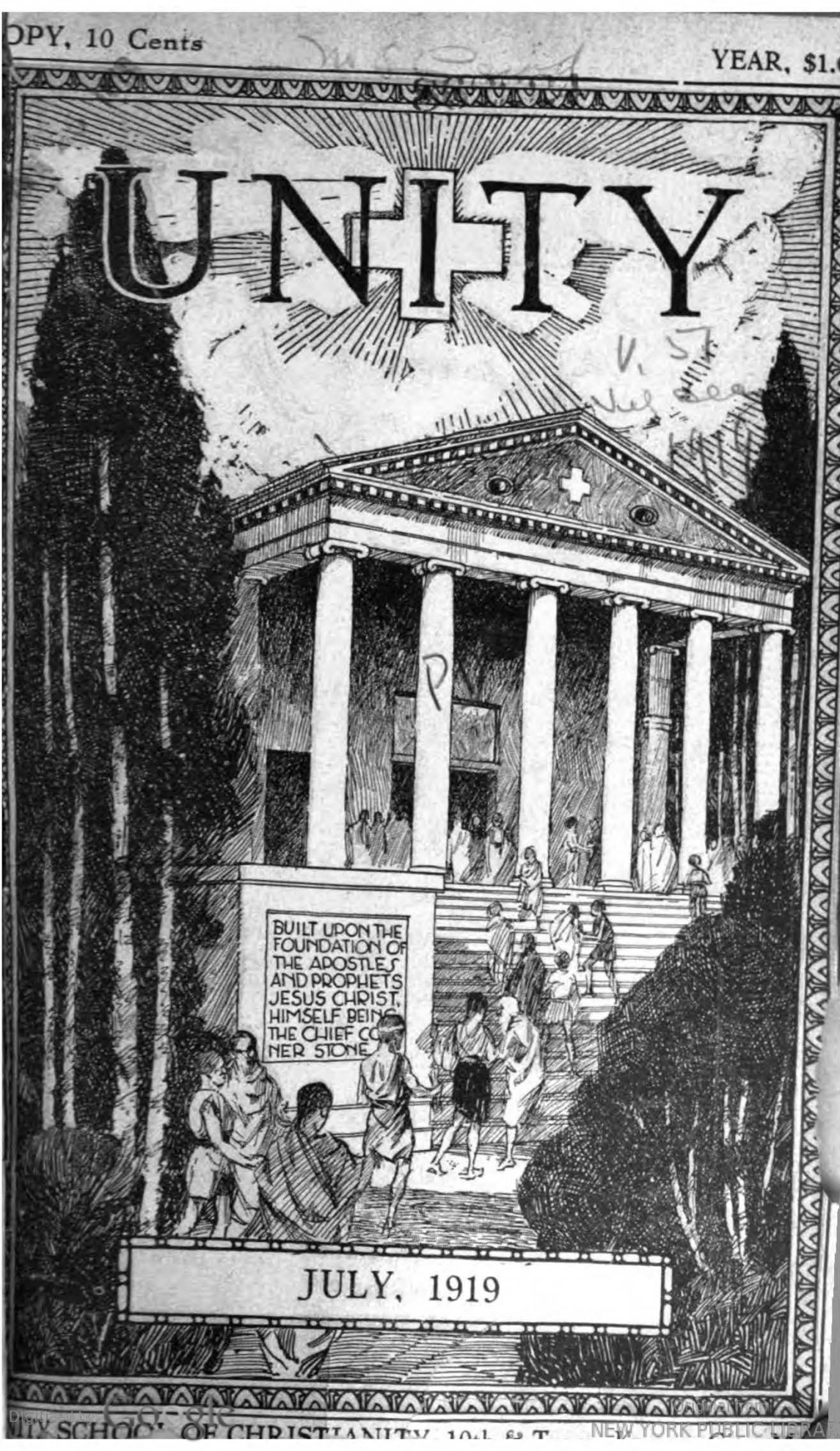
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CONTENTS

Imminence, *Grace Pearl Bronaugh* 1

The Kindergarten of Truth, *Charles Fillmore* . . 3

The New Race, *E. V. Ingraham* 11

An Analysis of Being, *George William Preston* . 15

The Supreme Message to Man, *George Crouch* . 25

Efficiency, *Ethelind Lord Campion* 28

Lesson Story: Man the Image and Likeness of God, *Alice Ruth* 34

A Vision and Its Interpretation, *H. S. Humes* . . 39

Lift Up Christ, *Grace Cummings* 42

Sunday Lessons 44
- Baptism 44
- The Lord's Supper 47
- Christian Fellowship 50
- Christian Worship 54

Silent Unity Department 58
- Class Thought and Prosperity Thought 58
- Extracts From Letters 59
- Silent Unity Healing 65

Publishers' Department 77

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IMMINENCE

GRACE PEARL BRONAUGH

Swept and garnished and untarnished,
All the ornaments are gone.
Cleansed and burnished, newly furnished,
Windows opened to the dawn.
Sweet and fragrant and so clean,
Swept and silent and serene,
I have made my house a rest
For a long expected Guest.

Let him bring with him his goods,
All the trophies of the woods,
All the treasures of the seas,
All divinest melodies,
All the wisdom which the heart
Yearns to hear or to impart.
All the beauty of the age
Gathered on a single page.
Let no object desecrate
All this peaceful spaciousness.
There shall naught less delicate
Than some blossoms, more or less,
Lilies, roses, fresh with dew,
Fill the chambers with perfume,
Or a lamp of golden hue
Make a glory of the gloom.

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In the stillness is a lyre,
For the master-touch it yearns.
In the grate there is a fire,
I have banked it but it burns.
Nothing more have I to do,
I should fear to do too much.
Fair my temple is to view,
Needing nothing, not a touch.
Here I sit, all unemployed,
Praying, hoping, keeping pure.
Empty is my house, the void
Is itself a promise sure.

Listen! There is not a sound!
Look! No shadow even stirs!
There is only peace profound
Known to faithful worshippers.
'Tis a Royal Guest who comes,
There shall be no trumpet's blare.
All unheralded, no drums
Shall his imminence declare.
Like the song which seems to dwell
In the ear if anywhere,
Or the chambers of a shell
By the margin of the sea,
In the silence, like a prayer,
His Epiphany shall be!

Thou great and loving essense of all good, who's child I am,
Strengthen me in knowledge, and show me more clearly the way.
I love thee for thy tenderness to me, and feel thee near me always.
I trust in thee utterly and know thou wilt guide me aright.

—*East Indian Prayer.*

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THE KINDERGARTEN OF TRUTH

CHARLES FILLMORE

REQUESTS for short, simple methods of imparting Truth come to us from readers of our literature. One gentleman says, "I wish that you would write me in just a few words where Jesus Christ is, and tell me why he went away." Others want the science of Mind explained in a paragraph. Here is a sample request: "I wish that you would write out your lessons like you would instruct a child in a, b, c. I do not want to have to think much, nor study, but I want to know all about science."

These people, who want the deep things of the Spirit explained so simply that the childish mind can comprehend them, are striving to get wisdom without seeking for it. Jesus said, "Seek, and ye shall find; knock, and it shall be opened unto you."

All of the higher phases of life require that abundance of imagination be given in the expression of the original ideal. Consideration of imagination's work in the development of the mind is getting to be of more and more importance. Even physical scientists have come to the conclusion that the imagination is an important factor in bringing about physical manifestations, and they have to depend upon the higher forms of thought to explain the simplest product of nature. In other words, if you would understand absolute things, you must rise to the larger viewpoint. If you would understand the power within the universe and man, you must relax your contemplation of temporal things. You should not ask to have everything explained to you from your plane of consciousness. You should be wise enough and open enough to admit that there are things that you do not understand yet; that there are realms of intelligence that you have not yet

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touched; that there is a world existing all about you that you can comprehend only through an expansion of your mind.

Do not assume that Truth is hard to understand, because it is not. All that the student of Truth has to do is to give the subject close attention. Do not ask for simple things, but image yourself equal to the understanding of the deep things of God. Then, like those at Pentecost, you will "speak with other tongues."

This requires a relinquishment of what we term "the intellectual understanding." We must let go; at the same time, we must take hold. The man who is in deep understanding of the world's ways must be so obedient and so childlike that he is willing to give up his way and trust another way—the way of Spirit. To do this requires submission, which is not always easy for the man of self-will. The man of self-will clings to his way of looking at things, and demands that spiritual philosophy shall be brought to his viewpoint. Hence the cry from many sources, "Make it all so easy that we intellectual people who are yet children in spiritual understanding, shall be able to grasp the wonders of creation; bring the lofty things right down to our little kindergarten plane of consciousness."

It is true you must become as a little child, and take, step by step, these wonderful truths of Spirit; but this childlike attitude is one of receptivity. Spirit means the realm of reality, the realm where ideas are open on every side; where there are no limitations. The spiritually minded deal with unobstructed ideas, and if you have not grasped the unrelated thought you are apt to still want the Absolute reduced to terms and conditions of the relative.

The intellectual man wants divine love expressed in physical terms so he can run it through his little mind and bring it into the compass of mortal thought. Love cannot be confined in that way. When love is hampered in human consciousness by selfishness we have per-

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sonal love, with its concomitants of possession, jealousy, and other mortal limitations.

Consciousness covers the whole universe of being, and yet it is so simple that even the smallest cell in the universe is subject to its law. The law of consciousness provides that we shall know the relation of all things. Knowledge springs up as we come into touch with things through consciousness. If we want to know, we must develop consciousness; we must grow from within, and not from without. We might accumulate like a snowball, gathering knowledge on the outside; but if we went rolling down hill we should eventually strike something and go all to pieces. That is exactly the way with people who are accomplished through external experimentations, external study and reading. They get a great lot of knowledge; it is plastered on the outside, and not having a center of spiritual cohesion within, they strike an obstruction such as continuous life in the body, for example, and go to pieces.

This is not the way to get knowledge. Knowledge must be assimilated; we must feel everything; we must come into direct touch with the source of things, and then we will know all about everything at first hand.

This is the philosophy we are teaching, and it appeals to everyone who begins this inner unfoldment. It reveals that Spirit is real and that there is a real life and intelligence back of every thought.

Spirit is the true controlling power; thought moves the world, and we, in applying this knowledge in simple matters, find that every thought that we have either unfolds us from within, or plasters on the mud from without.

What kind of thoughts are you thinking? We must analyze our thinking, because every thought counts in building up the character, in making the man. The study of thought is the most important work in which man can engage. The time will come when all our schools will teach the principles of thinking as they now

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teach mathematics and music. Everything will have to be first analyzed from the standpoint of thought, because thought makes all of the world's sciences.

We should search out our thoughts, sift them, and get them adjusted under the divine law. Then our lives will begin to grow harmonious. We know what it is to worship God, to worship him in Spirit and in Truth; but we must begin with the common things. So simple a matter as getting "sore" at someone, makes an irritated place in mind which will produce a sore spot in the body. Therefore it is not safe to get sore at anybody. It is not safe to keep thinking of some obnoxious, objectionable thing, or to imagine that someone is trying to injure us in underhanded ways, trying to do evil to us. These sore thoughts make our minds and bodies sensitive and we get irritable and touchy.

This brings us again to the imagination. Every person and object we see in the world without, we carry as an image in our minds. We cannot think of anyone without calling up his image; the image makes an imprint in the living substance of our minds. We are carrying in our minds all the people we know, and we are clothing their images with substance and life from the very essence of our souls.

We come into touch with everything through consciousness. If we think some one is our enemy, that is the character of our own image of that one. Whether he realizes it or not, so far as we are concerned, he is our enemy. This leads to a fighting thought, and in our own minds and bodies a battle is raging every time we think of our enemy. The so-called enemy may have forgotten all about us. Or he may be so interested in other things that he does not have time to give us a thought. But that does not make any difference in the effect in our minds if we continue to build up the warring thought. There is a quick remedy for this destructive state of mind. This remedy is love. Not personal love, but impersonal love—divine love. When

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we act unselfishly, or forgive one who has wronged us, the feeling of uplift that comes is a touch of divine love.

Then it is plain to see that we must be careful to regulate our thoughts to accord with infinite mind. God is love. Love is the power that prevents the friction of life. The love of God is the unifying element for the whole human family. Love is a fixed factor in the spiritual realms; it regulates each individual and thing to the divine order, just as the whole planetary system is adjusted, part to part. When we come to a full realization of this, all antagonism, all soreness, all opposition, and all criticism drop out of consciousness. To think of divine love for a single instant connects you with its harmonizing substance, and it at once begins to work with and for you. Then what a tremendous force is evolved by those who have thought of love until they are enveloped in it!

We live in two planes of consciousness, the real and the apparent. The realm of forms is the objective expression of our thoughts, consequently it is not the real. Jesus said, "Judge not according to appearance." We know for a truth that God is Spirit, that his law is operative in us, and that the adjusting force that will regulate our lives and make us into an expression according to his law, is love.

Therefore we must hold for the unity of ourselves with love. We know that we have loving souls, that we love certain things. Why cannot our love be expanded to include all things? It can be. The Christ of God loves everything, and that Christ is the true self of man. Our work is to adjust ourselves to the divine law and let infinite love express itself in us. All enmity will melt away when the currents of love flow out; all sore places in mind and body will be healed when we judge with love.

If we let love rule in our souls we will grow strong, for flowing with the love thought is a strength thought. We dissipate our forces, we decrease our strength,

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through lack of love, through mentally fighting men of straw.

Do not waste your energy by foolish thinking. Wasting energy means wasting money. People waste energy by thinking of the things that they are going to accomplish in the great future. It would be a great deal better to sum it all up in the now, to concentrate and think about the things that they are accomplishing in the present moment. Think about the power of the man within, then you will be an overcomer. There is no other way to overcome but to get hold of self and there master the foolishness and ignorance of the sense consciousness.

God is Spirit, and they that worship him must worship him in Spirit and in Truth. We need to understand where God is, who he is, his character; then our worship, our praise, our adoration, our aspiration will be conserved in Spirit. We aspire to be better and higher and nobler and stronger and wiser than we are. How shall we fulfill our aspirations? By this very process of unification with the true God, our Source, our spiritual Father. That unification is the object of every meeting, and of every gathering of those who believe in Spirit and who are trying to follow spiritual ways. They meet for the purpose of worshiping God, of bringing to consciousness and making a union with the great omnipresent Mind of Being.

Mind is the sum total of Being. Life, love, substance, intelligence, are attributes of God. We can take an attribute of God, directing all the forces of mind to what we call concentration, until we bring that attribute into expression in our own selves and into the lives of those we touch in consciousness. If we think of God as love, the love principle will begin to express itself in consciousness, and we will feel the presence of love. So with strength and life and power, and all the other God essences. But the greatest of these is love.

In expressing love, we will think of the heart as a

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great love center. Let us hold this thought in our hearts: "God is expressing in me his divine forgiveness and love for everybody and everything." Then we will put away all hate, antagonism, opposition and resistance, and send out to everybody and everything, ourselves included, the love of God, the supreme, all-powerful love of God.

A lady who was coming out of "nervous prostration" through love, said she could love everybody and send everybody thoughts of love except her husband, who had been a drunkard for twenty years, who had abused her until she hated him. We said, "Could you not in the silence hold a single thought of love for him?" "No," she said; every time she tried to think of him the feeling of hate would be so strong that only the thought of hate went to him. This at first seemed a hard proposition. Then it came to us that through Christ, God poured out his love upon all, so we said to her, "You know that Christ is the spiritual being of all men, and that God loves your husband's spirit. Then you can put the whole matter into the hands of God, through Christ, and say, 'The Christ of God loves you, and I, through Christ, love you.'" She said she could say that, and she did. After she took up that treatment her husband gradually changed; changed his attitude towards her, because she was changing her attitude towards him; he was healed, and afterwards became a good man.

We cannot tell how far-reaching this woman's thought of her husband as a bad man and a drunkard may have been. We cannot tell how far we are carrying some opposing thought; we cannot tell how far it is working in our own lives. We know, however, that the law is unchanging and inexorable in its exactness and that we are held accountable for our lightest word.

The way out of error thought is to say to every thought of opposition, "In Christ I forgive you." The forgiving thought is not to be sent out from the mortal

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concept of love, but it is to be put in the great Christ law of love that forgives to the uttermost.

Now is the time to put this power of love into operation. Probably everyone knows someone whom he has not fully forgiven. Here is the opportunity to express forgiveness in Christ. Be still, and in the silence speak the words: "I forgive you in Christ; the love of God, through Christ, is now manifest in you."

There is but one fact in the universe.

That fact is God.

It is a spiritual fact, for God is Spirit.

It is an ethical fact, for God is Love, Truth, Wisdom, Righteousness, the Supreme Source of all Morality.

It is an aesthetic fact, for God is Form, Order, Beauty, Sublimity, Harmony, the Supreme Source of all Art.

It is a scientific fact, for God is omnipotent, omniscient and omnipresent Life, the Supreme Source of all Being and all Knowing.

The universe is an outflowing from or expression of the Transcendent God—of Life, Truth, Love, Wisdom, Order, Beauty, Harmony. This expression in the universe is spiritual and not material, for Spirit could not create anything less than itself or opposite to itself.

Man, made in the image and likeness of God is also spiritual, and includes the universe. Hence, he is given dominion over all things in the universe.—*From Theodore F. Seward's book, "Spiritual Knowing or Bible Sunshine,"* published by Funk and Wagnalls, New York.

Our life in the midst of the world ought to be such that on hearing and seeing us, everyone shall feel constrained to praise our heavenly Father.—*St. Francis of Assisi.*

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THE NEW RACE

E. V. INGRAHAM



UCH has been said of the new race. The questions have been asked, When will it come, where will it come, and how will it come? Practically all cults and creeds agree that there is to be a new race, and nearly all agree that the time for its appearance is at hand. There also seems to be a common idea as to the prevailing characteristics of the individuals comprising this new race.

The only points of difference upon this great question are found in the consideration of the manner by which the new race shall come into manifestation. However, considered from the broadest possible viewpoint, we see no real conflict between these various ideas.

Some cults hold that the new race is to be reared from infants yet to be born; others, that certain present members of the human family are to be illumined and quickened until they embody the ideals characteristic of the new order.

The facts are that both ideas are more or less true. There are children yet to be born who are to become members of the new race; there are children already born who are to become a part of it; and there are grown-up people of all ages who are to receive the quickening of the Spirit and the lifting up into that illuminated state which will mark the exalted order that is to come.

It is in regard to this latter group that we are especially interested, inasmuch as it is they who are to be the "first fruits of them that slept," and who will be instrumental in establishing that new order of things in which the younger generation will be reared. Not that they will necessarily be the physical fathers and mothers of these children, but that they will be instrumental in

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establishing the educational advantages under which children will develop in accordance with the Spirit of this great age of God, now dawning.

Then the question naturally arises, "Who of this present race are eligible to membership in the new race?" To this we will say, "All men who can conceive the possibility of their becoming such members, and who believe in the power of God to quicken them with his Spirit of eternal life." Is it not said, "I will pour forth of my spirit upon all flesh"? This does not exclude anyone from the great divine plan of redemption and restoration to spiritual sonship which shall distinguish the new race.

This is not an intangible or far-fetched idea, by any means. The process is going on in every man every day, extending its opportunities to a greater degree than ever before. New bodies are being formed within our present bodies, every day and every hour. We have been taught this in our grade school physiology ever since we can remember. Just as fast as a cell in the body wears out, nature replaces it with a new one. Think for a moment: Have you the same finger nails you had a year ago? Have you the same hair, or skin? No; you have been wholly changed in these respects. A similar change has been going on in every cell and nerve and drop of blood. We have had at least as many bodies as we are years of age.

Many men have availed themselves of the possibilities presented by this fact, and have changed their ideas and habits along with the rest, and so have literally become new creatures. Others who did not know or take into account this great principle in nature, have come into a similar state by a change of thought and environment.

If thinkingly or unthinkingly others have come into a great change, those of us who realize the principle involved may consciously avail ourselves of its advan-

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tages and so order our lives that we shall come into higher modes of living and expressing.

This necessarily brings us to the question of prolonged life in the body, and this latter is one of the tests one must pass in order to become a member of the new race.

Some scoff at the idea, but none scoff who have seriously and open-mindedly considered the subject. Did you ever know a man who changed his thought and environment, thereby regaining health and strength? Was it anything miraculous? Did his body become more vital and free? Did he become more active? Was he happier and more capable? Did he resent this change? Would you object to a similar change?

If one change of thought wrought such improvement in a man you have known, what would another similar change do for him, and then still another, and another? Can you imagine anyone resenting such a change, or failing to enjoy a life constantly incorporating more life, health, happiness, freedom and ability? Of course not. Then let us discontinue our resentment toward living indefinitely in our bodies; let us enter into this new life, constantly increasing in all that is desirable.

Now let us consider this same general principle from a little different angle. We have considered it from the viewpoint of everyday experiences and know that it is true, that it works, and that it is wholly desirable. If it works with the thoughts and experiences of a man-made standard, what might we expect of one who followed the same principle in connection with the great ever-present God-Mind of the universe? It affords infinite change of ideas, of environment, and provides all the substance necessary to the fulfillment of these ideas.

"The mind of the Spirit is life and peace." "That which is born of the Spirit is spirit." To be born is to come forth into expression, and the man who so orders his life that he receives and expresses ideas that come

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from the great mind of God, is ordering his life according to an eternal standard. With all of infinity to draw upon, and with all of the creative power of God to work with him in its effort to express itself through man, where is there a place to stop?

But in spite of all this you may still come at us with that same old complaint, "I do not want to live here always in this same body." Of course you do not, and we are not asking you to. You could not live in the same body for more than a year if you tried. Did the man referred to in the fore part of this article, live in the same body? No! He lived in a new body, a younger body, a healthier body, a more vital and expressive body, and his joy in it was so great that you would welcome a similar change for yourself.

Multiply this joy by all that your imagination can conceive, and you have only begun to realize the joy of this "new life in Christ." "Ye must be born anew" and ye must be born anew yet again, and the joy of each new birth is greater than that of the one preceding.

We have not appreciated the value of the body. Think what a wonderful instrument it is, and how it responds to our every thought. When it has been trained to respond, or rather when we have trained our minds to think only the thoughts of God, it will respond more and more to the beauty, the freedom, the wholeness of God, and it, like our thought, will become constantly new and wonderful.

This is the way the new race is to be born, whether the process begins in the cradle or at the age of three score years and ten. It is a simple process which is going on in every man on the face of the earth, but it may be applied and ordered according to the divine plan, conceived in the mind of God in the beginning, *for all men.*

"I am the resurrection, and the life."

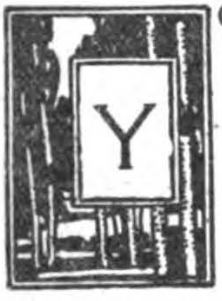
Love virtue and seek knowledge.—*Socrates.*

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AN ANALYSIS OF BEING

GEORGE WILLIAM PRESTON

"Ye shall know the truth, and the truth shall make you free."



OU can know the Truth and you can prove it. The proof is the freedom gained by knowledge. The knowledge of the Truth will free you from disease and from the fear of it. In order to know and prove the Truth you must first use and rely upon your reason. Your physical senses are not capable of knowing spiritual things. They can bring you into contact with certain things of a material nature, but they are incapable of forming a judgment, and the evidence they afford is unreliable. It must be verified and tested by the reason before you can "prove all things" and "hold fast that which is good."

Others can teach you but they cannot judge for you. You must know the Truth for yourself. Tradition, the commonly accepted teachings of men and of institutions, opinions, authority,—none of these things, no matter how ancient or venerable, can relieve you of this responsibility. There is no virtue in merely believing, for Truth can be known and proved. No man or order of men were ever sent to merely testify to the Truth and to demand your acceptance of it on such testimony alone. The Truth always carries its own credentials. It gives freedom. It heals. Set your heart upon knowing and proving the Truth for yourself, as the one thing needful.

If you think that the sum of two and two is any other number than four, you are to that extent in error and bondage. You cannot make that error work. But when you know and have proved that two and two are four, you are to that extent free, and capable of substantial work.

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The particular knowledge that will free you from disease is the Truth about yourself, your own being. In order to know yourself you will need to know the one source of being, which is commonly called God. If you are in error about God's nature and character you will be in error about yourself, and will not be able to avail yourself of that help which alone can make you free from disease and from the fear of it. You will therefore ask the question boldly and earnestly, but with all reverence, "What is God"? Here, as elsewhere, you must rely upon your pure reason. Your five senses are useless in this inquiry. Tradition is confusion. Institutions are cumbersome. You will have to resolutely brush aside all these things and stand naked, face to face and alone before the Truth. You will see that there are two contrasted and contradictory concepts of Being, the spiritual and the material. You must make your choice between them, and abide the consequences.

If you think of God as of something which you can see or hear or touch, or in any manner apprehend by your physical senses, you are thinking of a being which does not exist. If you pray to a king upon his throne, who holds court, who is surrounded with etiquette, you are praying in vain, for no such being exists.

It is difficult to form a spiritual concept of God, even for those who have accepted the teachings of Jesus of Nazareth. When they think of God there is a form of some kind, some picture more or less distinct, which makes its appearance. They think of him in terms of sense, whereas the pure reason alone can grasp him. Even the pronoun *he* as we apply it to God is a concession to human limitations. Who would be so bold as to say that the inner spiritual Principle of the universe is bound by the limitations of sex?

Many, who have had a spiritual concept of God and have undertaken to teach others, have used figurative language. They have felt that the spiritual could not be brought within the range of man's comprehension

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and sympathy, except an appeal were made to the senses. Hence figures and analogies, which have taken form among us, have become material things in our thought; so much so that the concept of God has become more or less human, or related to the material sense in the minds of many.

Figures and analogies have their limitations and difficulties, too. For instance, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" If we understand from these quotations that God has organs of sense, we are certainly in error. He who knows all things, who is Absolute Understanding, what need has he of seeing and hearing? The Truth is that God does not see and hear in the sense in which we use those words. He knows all things as intimately as you know your own thoughts. You do not have to see and hear your own thoughts.

We can know without the use of figures and analogies, even without the use of organs of sense. God is Spirit, and we are spiritual. We can grasp and comprehend the Truth that eye hath not seen nor ear heard. Hence we need not be afraid to let go our material images. We must let them go. It is unreasonable to cling to them when we know they are not of the Truth.

This is the work on the negative pole of our consciousness that we must do. It is mostly knowing what God is not. It is necessary in order to clear our thought from that which hinders the positive inquiry, "What is God"? God is good. The Absolute Good is God. The good can be reasoned about and known, without the use of physical organs. It is spiritual, for God is Spirit.

The good excludes its opposite, therefore there is no evil in God. This is reasonable according to Principle. Therefore it is true. You can prove it if you have the courage and consistency to think and speak and act in accordance with this Truth. The proof will be your freedom from evil, and it will be so apparent and con-

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clusive that even your physical sense will be able to discern it.

God is the creator of all that really is. God could not create his opposite. Health is good, one with God, therefore omnipresent. Health (God) cannot produce disease. Disease and health both cannot be true, or good, or real. Disease therefore is an unreality. If disease were a reality it would be like all God's creations, eternal, unchangeable, indestructible, good. It would be wrong as well as futile to undertake to destroy a real thing, anything that God has made. It would be equally wrong and futile to try to change God's plans, for if disease is necessary to health, or can result in good, it must be in accordance with divine law.

Truth overcomes evil with good. It destroys the very idea of evil. It is no solution of the difficult problems of existence to affirm that there are two or more antagonistic powers. No man can serve two masters. If you accept the reality of both good and evil you must serve both of them. If evil is a reality it must have a creator. God could not create it, for he is good. Hence, there appears to be some other creator; but as this denies the fundamental proposition that there is only one God as a creative power, the appearance is erroneous.

We do not have to disregard or minimize the evidence of evil in order to persuade ourselves that there is no reality in such evidence. Accident, misfortune, disappointment, disease, greed, graft, cruelty, poverty,—all these and much more are apparent to all. Evil is man-made; it must be met and honestly dealt with. It must be destroyed. If we regard it as a reality we shall be helpless before it. If we try to fight it with its own weapons we shall be defeated, for evil cannot overcome evil. If we try to do evil to evil we increase the evil. If we have a reasonable understanding of the unreality of evil we shall be able to get rid of evil, but only through using the weapon of good, which is Truth.

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It would be folly and self-deception to merely deny the reality of disease. We must have a rational ground for such denial. To say we have no fear, while really believing danger to be present, is foolhardiness; it does not do away with the danger as it exists in the mind, where all causes operate. But to have no fear because of a consciousness that there is nothing to fear, is reasonable.

We know there is no such thing as disease because God made everything that was made, once for all, and pronounced it good. The moment we know and assert the Truth about the idea of disease, that moment we begin to be free. There is no reality to disease. The reality is health. The moment we know and assert the Truth about health, that moment we begin to be free from disease and to draw upon the Infinite supply of health, which is available at all times and sufficient for all.

God is Truth. The Words Truth and God may be used, the one for the other. When we are told that we shall know the Truth we are told that we shall know God. He it is that makes us free. Not that the Truth is made more definite by affirming that it is God, but that God's nature is made more clear to us. No one could think of the Truth as material. It is spiritual, eternal, almighty, one. It fills the universe. There is no room for anything opposite to its character.

The lie that error is, has no power, no substance, no reality. Why should you fear it then? Destroy it by the power of the Truth. The Truth about man is that he is perfect health, because he is the child of Truth. This reality of being, when known and asserted, will prove itself by freeing you from disease. It is the only deliverer. It will not fail. It is the same yesterday, today, and forever.

God is Life. Eternal life is God. The opposite is death. Is it reasonable that life could create death? Or that life could die? That would be a contradiction

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in terms. It would be absurd. Life, in its very nature is unending, indestructible, unchangeable, real.

Do not juggle with your reason by seeking to reconcile life and death. They cannot be a part of one and the same plan. They are mutually exclusive and antagonistic. Here again you must deny the evidences of the senses; not as an ostrich is said to try to get rid of an enemy by hiding its head in the sand, thus persuading itself that what it does not see does not exist; but quite the contrary, by holding the unseen evidence of Truth and reason as against the unreal evidence of the senses.

Hold to life. It is yours. You are living. Whatever else you may be in doubt about, you cannot doubt that fact. You are not material; you are spiritual, because you are one with life and life is not material but spiritual. You cannot see life, nor hear it, nor touch it, but you can know and feel it.

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." The unreality, sin, issues in the unreality, death. The reality, eternal life, cannot be destroyed, for it is the gift of God. To know God is eternal life, and this knowledge destroys sin and death. In Christ Jesus all are dead to sin and alive to God.

Death, in the sense of destruction to anything that ever had life, is impossible. Death, in the sense of separation of what is called the body from what is called the soul, is not inevitable. The body can be changed instantly by the power of life, which is able to subdue all things unto itself.

Life is ever-present. Life knows no limitation of time and space. Time and space are but the creatures of our own limited thought. Life is always here and now with you and me. If we take the wings of the morning and fly to the uttermost bounds of time and space, there is no change. It is always here and now. We are always and everywhere in God. We cannot

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get away from life nor go to it. We are always and everywhere in life.

God is Love. Divine love is God. This is the perfect revelation of God's nature and character. It satisfies the reason. Absolute, unlimited, ever-present, ever-active love is God, the maker and preserver of all things. When we have so far cleared our thought of confusion and contradiction as to think consistently of God as Love, no ill can come to us. We shall no longer have any other gods before him. We shall no longer think of sin, sickness and death. We shall be free indeed.

Love is no respecter of persons. As the sun shines upon all alike, even so does Love illumine mankind. Love knows all our wants before we ask. We do not have to beg and beseech divine love to fulfill our needs, for love has given us all things from the beginning. We do not have to supplicate a throne of grace in behalf of our loved ones. Love embraces them and has supplied all their needs perfectly. Neither may we desire nor expect favor. Love could not love one more than another, when all are loved perfectly.

Avoid every thought that is inconsistent with divine love. Fill yourself with Truth, and the God of Truth and Love will make you perfect, even as he is perfect. Avoid the teachings of men who are the adherents of institutions. They are not free. They dare not teach the Truth in its simplicity. Truth and love are free, like the air and sunshine. Institutions bind men, separate them, divide them, limit their sympathies and activities. No institution has ever yet been as large as man, not even in theory, much less in fact.

"What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet." The Truth that gives men freedom concerns not only God's nature and character

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but man's nature and character as well. To understand ourselves we must know God, for man is the image of God. Since God is Spirit, man must, therefore, be spiritual. As we cannot know God through any bodily form, so we cannot know man through any physical concept of him.

If you know anything about yourself you know that you are not material. You know that your hand is not you, nor your foot, nor your head. You know that all of these bodily parts together are not you. No one of them can think, speak, know, love, live, of itself. No more can all of them together, and yet your body is not that dead thing that matter is understood to be, but it is spiritual. Even the outer material form of it is not inanimate. There is no dead thing. The very stones are not dead. If you strike a stone it spits fire. It is fire. It is force. Its form, which seems so solid, cold, inert, is but a temporary state. It changes form, but it is the same in essence. From the inorganic to the organic, from the gaseous to the liquid, to the solid, back and forth it flows, without a resting place, doing the will of mind.

How different is matter from Truth, Life, Love, which change not! A solid seems more substantial than a liquid, and a liquid seems more substantial than a gas. Yet we know that our senses are in error in this, because they contact the outer appearance only. The real substance that we know is Mind, Spirit, Life, Love, Truth, for this does not change, decay or die. The real man has for a season been clothed in a flame of fire, in force, something which is manifest in matter and form, and which must be a reality in its essence, for it is in vital contact with Life.

The body is a part of man. What affects him affects it. Causes are mental. "Remove the cause and the effect will cease." How can a medicine reach the cause of a disease when that cause is a mental one? The great Truth about man is that he is the perfect Son

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of God. This is true of mankind when it manifests Christ, or becomes the Body of Christ. He is a spiritual creation, one creation. This is the teaching of the Christ. Most Christians agree that in Christ they are at-one with God. Whatever significance may be attached to the life and works of Jesus, all believe that in Christ we are made alive. This is the message of Christianity to the world, that Jesus Christ is the perfect Son of God, the Savior of humanity.

Each one of us is the child of God. Why should we not start with the new man and let the old man remain dead, if indeed he ever had life? If man fell, what of it? He can be redeemed. Let us know that there is and always has been one perfect man, spiritual, the image of Infinite Mind, the child of divine love. This is the only begotten Son. Through all the chaotic thought of the past this one man existed. He stood out clear in Jesus, who was the embodiment of the Perfect Man Idea. Why go back of him and become involved in hopeless confusion? Why not accept his deliverance of us, and make a new start with him?

The individualistic idea in religion, as in every other human relation, has been worked far beyond its capacity for usefulness. It is true that the Infinite Good is for the use of each one, but it is available in proportion to the consciousness of each that he is one with the real Man. God has given to his Son all things visible and invisible, and each of us partake of this inheritance.

Man is all powerful. Yet one man is the feeblest of creatures. What could one man do alone in this world? What could he do with the forces of nature, the swamps, the rivers, the oceans, the deserts, the vast fertile plains, the mines? The earth was given to man that he might fashion it after the pattern of the divine mind, making of it a place ordered, cultivated, beautified, the abode of health, peace, love, and joy.

The earth is not merely a place in which to prepare for another and better world. What kind of prepara-

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tion can the individual alone make here for another world? In what other world could the individual who was chiefly concerned with saving his own soul, find a congenial home? All the power of which the Christ was conscious; all his works, and even greater works; all the infinite resources of the Spirit, can be realized by any man; for Christ is man, and when he spoke of himself he spoke in the name and behalf of all mankind.

The Truth will reform the sinner, heal the sick, raise the dead, give sight to the blind and power to the impotent and hopeless. All power in heaven and earth is given to man through the knowledge of Truth.

The world had been in error and hence in sin, disease, poverty, crime, before the time of Jesus, because it had been for the most part under the dominion of the personality, as separate and apart from mankind as a unit. Personal good had been the chief object of all the systems and institutions of humanity. Hence man had been without a plan, without a purpose, without an intelligent reason for existence.

You need not be in doubt about the practical effect of what your inner spiritual knowing tells you is the Truth. "Prove all things; hold fast that which is good." Do you believe that you are sick? Know that health is the only reality. Assert this Truth and the Truth will prove its power. Does evil oppress you in any way? Know and assert that the good is the only reality; that it is all-powerful, ever-present, and ever-active.

Above all, know that all good is yours, because it is for each man as the inheritance of God's perfect Son. Know that God has abundantly supplied, once for all, all the needs of man. Know that all men will sooner or later come to the knowledge of Man, his relation to God, and to the kingdom of heaven, where there is perpetual peace, and health, and abundance, and every other good thing. Clad in this knowledge, he will go no more out forever.

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THE SUPREME MESSAGE TO MAN

GEORGE CROUCH



ANY men regard life as meaningless. They cannot read its message. Monotony crushes them, because they narrow and curtail their outlook to the personal, the things of self, the daily routine. Just in proportion as a man widens his relations to other men is the life of the individual deep, full, and progressive. It is an undeviating rule of life that man expands through friendliness. "A man that hath friends must show himself friendly." "There is a friend that sticketh closer than a brother."

The man who is unfriendly, boorish, or bombastic, is unnatural. God never made such a man. The latter made himself. His own perverse ways have cast his life in solitary introspection, silent brooding, or hostile criticism. He has molded himself into a statue as hard as bronze, and unless he willingly falls from his pedestal and breaks into pieces, God cannot recast or remodel him. He is unhappy in himself; his influence, if he has any, is depressing.

God has a supreme message for such men. "Go out into the world and live my gospel." "Do something." Get out of the rut of living for yourself, and do something for others. "Whatsoever ye would that men should do unto you, even so do ye also unto them." "If thine enemy hunger, feed him." If he thirst, give him to drink." Do something for your neighbor, and do it quickly.

The epitome of the life of Jesus Christ is, "He went about doing good." He did not attempt to reason the process. He simply did good. One thing which Jesus in his teachings always condemns, is doing nothing. Plain examples of this are found in the fate of the man who failed to use his talent, the rich man at whose door

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the beggar waited in unrelieved distress, the servant who did his duty and nothing more.

Jesus taught that practical, active enthusiasm in the spiritual life is the principal object to be attained by man. He exemplified this teaching in his own life.

The intellectual or the solitary man, whose philosophical knowledge shows him the right thing to do, the reasonable thing to do, with his acts depending on reasoning and explanation, misses in his own life development the charm of the teachings of Jesus. These teachings prompt men to do good impulsively, impelling them to act generously, because they love the brethren, the ideal, or the God-likeness in man. The intellectual or the solitary man may save himself; others he cannot save. He fails to understand the message of life. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The solitary man makes a lonely heaven. The intellectual man desires to be equal with God, and demands to know everything before he accepts his heaven. Both may be fine characters, but until the solitary and the intellectual man recognize that "it is God who worketh in you both to will and to work, for his good pleasure," they are puppets of their own creation and egoism. Nothing more grotesque is in evidence than the perversion of this message by religious bodies of men, who clannishly claim they are elected, selected, or preordained.

Christianity has no meaning if we believe that it is to save only the few. But it is to bring the whole race to God, and each man is needed to do his part for the good of the whole. Mankind is so important to every man, that without criticizing the failings of his fellows, he must seize the opportunity to aid and help under all conditions, and on every occasion. Men must begin by thinking for, and striving to make the whole race the end in view. Who are my father, mother, family, and relatives? "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and

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mother." Blood relationship, patriotism, caste, and class cease under this statement of Jesus. Every man who goes into the world and lives this gospel has one relationship, one ideal, one God.

All that men can claim to accomplish physically, mentally, or spiritually, is the doing of the will of the Father. In him alone we live, move, and have being. The easier way to live the gospel for the race is to give money. But even though you give all your goods to the poor and have not love to the Father and to man, it profits nothing. Jesus made it clear that anyone could give all his property to the poor, yet if he lacked the "necessary thing," his effort was useless. But to give oneself to God and to mankind, and to go out into the world and live the gospel, is to find the treasure and know the joy unspeakable.

He that guardeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.—*Prov. 13:3.*

Righteousness guardeth him that is upright in the way.—*Prov. 13:6.*

A faithful ambassador is health.—*Prov. 17:3.*

Walk with wise men, and thou shalt be wise.—*Prov. 13:20.*

The law of the wise is a fountain of life, that one may depart from the snares of death.—*Prov. 13:14.*

The fear of Jehovah is a fountain of life.—*Prov. 14:27.*

And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.—*1 John 5:20.*

If children, then heirs; heirs of God, and joint-heirs with Christ.—*Romans 8:17.*

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EFFICIENCY

ETHELIND LORD CAMPION



E BELIEVE that real success must be permanent; that it is based on law, or exactness; that we are not fulfilling the law unless we have an abundance of All Good; that this abundance or richness is universal, and proceeds from an inexhaustible source; that it comes to us not by thinking merely, not by prayer or supplication to a reluctant God, but by acceptance of God's bounty and prodigality; by knowing that anything that appears to be contrary to success is unreal and untrue, not a necessity at all, since God's abundance *is*, and is bestowed on us. Success is essentially ours; it is an integral part of the equipment of the great Original Self.

So we strive to re-member our common heritage of Good, to again sense, or realize, this priceless possession belonging to all. Clinging fast to this certitude, there is no emergency so grave and no night so dark that they cannot be changed by the power of the ever-present Law from apparent evil to demonstrated Good. Constantly proving this Law, we attain a steadfast reliance on Self as one with this universal Presence of Good; a confident self-knowing, as of one vested with supreme authority; a glad, proud assurance of power to do and to accomplish; we manifest the tremendous driving force of resolution, and bring into visibility the shining soul self, which is indeed the light of the world, and the lightener of all burdens.

Recognizing this same light in all men, we come into a universal love which is based on the unity of humanity, on the oneness of God and man.

Thus loving, we make no distinctions of class, race, nation, or blood; we are parts of a stupendous whole, welded together, informed by one Spirit, one Intelligence, one Life, and one Love. War, hatred, strife,

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and all other imagined evils are eliminated as realities from the consciousness, and so we reach that just and perfect balance which gives to every man his due of equal rights in all the goodnesses of God. This is true understanding which works with, and not against universal Intelligence.

This equipment of understanding faculties and powers makes for that efficiency in the affairs of life which all desire, and the practice of which has become a sort of shibboleth in the commercial world.

To effect is to bring to pass, to accomplish, to cause to be.

Efficience is effective power; it is competent action. It is the necessary knowledge, plus the dexterity, to bring about results. It is power adequate to the purpose intended, power actively operative and capable of working to desired ends. It is potency applied, power used constructively, energy that brings to pass, force expended in practical doing, the vision made concrete, thought ex-pressed.

In mechanics the term efficience means the ratio of useful effect to the expenditure of energy. Efficiency in any affair of life becomes the proportion of useful effect to the expenditure of energy—that is, the greatest possible resultant good with the very least waste of power, of time, of material, of money.

Another of the definitions of efficiency is virtue, or the power of conservation. Conservation of life is really the multiplication of life; it is the understanding of the law of increase. The loaves and fishes were conserved through right use and distribution; the hungry multitudes were fed, that the consciousness of more abundant life might be engendered in their minds, yet nothing was wasted. The only way to have more is to give freely, to use unstintedly of what we have!

Efficiency is the faithful steward who wisely recognizes that the only reason he is entrusted with power, abilities of mind or heart, talents, or even life itself, is

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that he may employ these things to the best advantage for the greatest number, and so increase their usefulness and multiply their potency.

A muscle does not shrink through physical calisthenics; it waxes stronger and larger the more it is wisely used. Love does not decrease by the exercise of loving; there is no end to love. The brain does not atrophy by mental gymnastics; it builds in more and more brain cells, and so increases its capacity as an organ of thought, becoming a more ready instrument for the transmission of universal intelligence. Time utilized is not "used up," but the opportunities presented in time increase by employment.

So the wise realize that the inevitable law of the buried or unused talent is loss; it bears upon its face the "minus" sign of inutility. Anything that is not serviceable nor profitable is inefficient, and does not belong to the kingdom of heaven.

Real efficiency is Mary's mind and heart, Mary's consciousness (that "better part"), plus Martha's executive ability and Martha's works; this conjunction of powers gives us the visioning ability, the gift of imagination, as well as the skill to do, without being troubled even over a multitude of things.

Efficiency is the soul of the dreamer linked with the workman's executive power; given this combination, we "dream in marble," or whatever medium we may choose for the embodiment of the heaven-born thing; we gloriously conceive, and just as gloriously bring forth.

Jesus taught efficiency all through his ministry, and never more obviously than in enjoining sinners to go and sin no more; to indulge no more waste of energy, time, or talent; no more prostitution of love; no more hiding, or camouflage, of the Divinity in man!

The kingdom of heaven is the kingdom of absolute efficiency, where apparent miracles are performed, not by subversion of law, but through the fulfilling of law, the transcending of the appearance by the introduction

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of the Reality. Then comes instantaneous adjustment of difficulties, the immediate conversion of wrong thinking into righteousness, the overcoming, or doing away with the idea of time and space, so that there is no longer any hiatus between the speaking of the Word and its consummation.

Efficiency in any of the human relationships is the daily and hourly practice of the virtues of self-control, loving-kindness and understanding, the claiming of freedom on principle, and the consequent giving of freedom; the wiping out of jealousy and mean suspicion, of recrimination and faultfinding, of nagging and tagging, and all such pettiness. It means generous appreciation and encouragement of the best in others, an overlooking of all that may seem small or mean. It might almost be summed up in the one word, generosity. Generosity as to love, generosity of faith and comprehension, and above all, a generous latitude in thought and action.

Efficiency embraces tact, cheerfulness, kindness, self-control, consideration, concentration (energy used with least waste in obtaining results), and particularly the power of quick decision. A certain man at the head of a large business concern says: "I decide quickly all questions presented to me. If I am right half the time I have satisfactory results." And another says: "Don't think about it; do it!" To do it now, without vacillation of will, is to arrive in time at the point where immediate decision is always right decision. The lawlessness of will that seesaws between the horns of a dilemma is the sure sign of inefficiency. Procrastination is not only the thief of time, but the thief of efficient doing and character, as well.

Efficiency is utilizing what you have; is the ability to make capital even out of misfortune. When Sarah Bernhardt was injured in an automobile accident, and later had to have a leg amputated, she did not whine and declare that her career was ended. No; she im-

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mediately began work on a new play in which she assumed the part of a one-legged soldier! Her indomitable pluck and vitality made her efficient even in what looked like direst disaster.

Efficiency involves attention to detail, especially in the beginning of things. If you miss the first hook in the fastening of a dress, it has all to be done over again. Remember your grandmother's advice: "Let your head save your heels"—or hands, as the case may be.

Above all, efficiency means the adoption of the "don't worry" habit, for worrying is the most woeful waste and brings woeful want. Worry is the parent of stomach troubles, of "the blues," and of most of the other ills that flesh imagines itself heir to. "I'm so worried I can't digest," said a man to his wife, "and my digestion is so poor that it keeps me worried all the time," a vicious circle, indeed.

Life is at once a challenge and a glorious opportunity; we come into right relation with it when we accept the challenge and use the opportunity. It is indeed hard, as Paul was warned, to kick against the pricks, or fight against God. We do not resist evil when we challenge it as nonexistent in truth—a mere shadow to be obliterated by letting in the light. Nor are we weak when we agree quickly with whatever adversary seems to be in the way, because we know that persistent agreement with the Truth in the midst of the seeming error will abolish error.

We who have glimpsed the tremendous efficiency of the Law of Good lift our forces, our powers, our beliefs, from the so-called natural to the spiritual plane, where friction ceases, where haste and waste are unknown, where worry stops, because we consciously use the dynamic and inexhaustible omnipotence of God. *Then* God manifests in us as power to accomplish. "Do the thing, and you will have the power," is a God-promise. Jesus taught it when he said, "launch out into the deep," when the shallows have failed you.

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Use the self-increasing power embodied in your particular talent; do not hide or bury it, lest it be lost.

Seek, and ye shall find.

Ask, believing, and you shall receive.

Knock, and it shall be opened.

True efficiency is the utilization of the Divinity inherent to the uttermost of our comprehension. It is claiming the promise of the Father that there shall be no failure, no loss, no lack, to him who trusts, who *believes* in the ever-present *allness* of Love and Power, and Wisdom.

The God-man is 100 per cent efficient. The man who seems to fail does so because he has used less than all his faculties and powers. Some observers go so far as to declare that the average man uses only about twelve out of the hundred tools of his perfect equipment.

The case of Helen Keller should be an incentive and an inspiration to all. It was through the diligent use of what seemed an appallingly meager allotment of abilities, minus the senses of sight and hearing, and so shut off from speech, that she is today far more truly an example of the Good Steward, much nearer the 100 per cent mark of efficiency than those of us who came into the world with a better start. She even speaks! Let us, with her faith and persistency, declare:

I am efficient in all my dealings. I use, and increase by use, the faculties of heart, and mind and body. I neglect no opportunity for unfoldment; I welcome every avenue of expression. No task is too small to be carefully and thoroughly accomplished.

I put my best endeavor into every hour of every day. I press forward toward the mark of perfect efficiency.

I recognize that in my great Original Self, I am endowed with perfection. I am 100 per cent efficient.

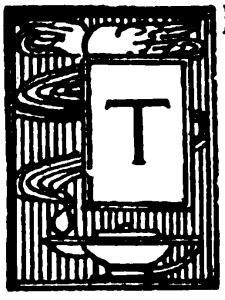
I propose to *use* that divine equipment more and more, to never cease or be content until I *consciously* become and outwardly manifest what I truly *am*.

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MAN THE IMAGE AND LIKENESS OF GOD

Lesson Three

ALICE RUTH



HE visitor, who was a Truth student from Unity School of Christianity, had been at the farmer's home more than a week, and had wrought a marked change in what is sometimes termed the "moral atmosphere" of the place. Instead of the nervous haste, complaint, censure and rasping irritability common to the busy season, the work had gone on with methodical smoothness.

One of the workers, however, seemed unmoved by the new spirit of things; he shouted abusive epithets at the horses and was unkind, even cruel, to everything within reach. But he worked hard, and as every man was needed, the farmer endured his bad conduct until a particularly trying event brought a crisis.

"I'll have to let John go," the farmer said regretfully to the visitor, as they sought the rustic seats in the cool park near the house, after the evening meal. "I need his work, but his conduct makes me wonder how it is possible for man to be made in the image and likeness of God, as you say we all are, and act as he does."

"Nevertheless God is in him," assured the visitor, "only John doesn't know it."

"How is he, or I, or anyone else going to know it?" persisted the farmer. "I know we have the Scriptural teaching that man is made in the image and likeness of God. What I want is the logic of it. I may be a doubting Thomas, but I'm willing to be shown."

"That is fair enough," admitted the visitor. "I will try to show you. Let us go back to the account of the creation, as it is given in Genesis."

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"Oh," interrupted the farmer, "I've read that, and it is a most confusing bit of history. The first chapter tells of the creation which transpired in six days, and says that the Lord rested from his labors on the seventh; then the second chapter says, 'There was not a man to till the ground,' after describing a complete creation."

"Suppose we study a little deeper," urged the visitor. "The Bible, as a history, is of little value. The real lessons are found quite beneath the surface. Paul, a Hebrew scholar of note, whom all believers of the Bible accept as authority, refers to the story of Abraham as an allegory. From the basis of an allegory we study the spiritual meaning of the Scriptures.

"Beginning with the first chapter of Genesis, we find a symbolic description of the creative action of divine Mind in the realm of ideas. The rule is, first the idea, then the expression. The six days are six ideal projections from divine Mind, of which man is the climax. This ideal man is in the image and likeness of God, and he is given dominion over all things. In the first chapter it is God who creates; in the second the Lord God is named as creator. This Lord God is Christ, the spiritual man, God individualized in each of us. Ideal man is *I Am*. There is also the I Will man; this is the Adam. It is the *I Am* that forms and breathes into the I Will man 'the breath of life.' In the realm of the ideal, we are *I Am*. When expressing ideas in thought and act, we are I Will. *I Am*, in expression, is the will of man.

"It is commonly supposed that the brain is *the* thought center. It is more properly *a* thought center, for there are many thought centers throughout the body. These centers are focal points for the aggregation of ideas of like kind, and they build organs through which to manifest. Love manifests through the heart, strength through the back, and intelligence through the head.

"Our bodies are temples of the living God. We are given free will in expression, and in our desire for

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experience in externals we sever our connection with Spirit and go abroad into the far country; that is, we use our life forces for the gratification of the sense man. These explorations are fascinating but delusive. To make a personal application, that is just the condition of John. He feels instinctively the power, dominion and mastery that were given him in the beginning, and he gives them expression by beating and abusing the horses and other animals. He has traveled so far from the garden of Eden that he has lost sight of it completely, but it is within him, and he can go to it if he will; first, though, he must learn about it.

"If he knew that the divine Spirit of love, intelligence and power was waiting within him to manifest itself through his wonderful physique in far greater power than he has yet known, this knowledge would awaken within him a desire to investigate; his mind would soon become so active that he wouldn't waste energy shouting at the horses, and they would obey him more readily too.

"Truly there is but one man, one divine ideal, the 'only begotten,' and each of us is that man. Through man, God is bringing into outward manifestation that which exists in the ideal. We are here to express God; as fast as we learn how this is done, we must practice it and proclaim it to others. Each man is a trinity, Spirit, soul and body. The unity of this trinity should never be broken. By faithfulness in thought and word, we shall usher in the time of restitution of all things which God has spoken by the mouth of all the holy prophets since the world began.

"Think what that will mean—a world in harmony! No more war between nations, for nations are the aggregate of individual thought. The prophet Isaiah has said, 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.' And further, 'The ransomed of Jehovah shall return, and come with

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singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.' "

A call from the house summoned the farmer, and as he disappeared into the shadows of the porch, John came forth from the kindly shelter of the shrubbery in close proximity to the visitor's rustic seat. "Excuse me," he apologized, "for eavesdropping, but I was lying there on the grass when you came and sat down here; I couldn't get away very well, and anyway I'm glad I didn't, for I heard some things that make me want to know more. I *know* the farmer has just cause for complaint against me; I have acted mean, for I felt mean. Only a few months since I had the prospect of a beautiful home and a good wife. Through no fault of mine, every dollar was lost and my hopes ruined. Now I'm a farm hand. Is it any wonder that I rebel? It is easy enough for a man who has a home like this, with enough for a lifetime of comfort for himself and his family, to feel satisfied and good natured; but how can a man without a home or loved ones feel happy?"

"From your viewpoint, John, it is impossible," agreed the visitor. "But your viewpoint is wrong. You are looking at the shadow instead of the real substance. Truly, things are not as they appear. The mortal of sense man is ever looking for personal pleasure, the gratification of the senses. But there is the eternal Spirit within you which is the real of you, that is here to express God.

"The divine trinity in you is spirit, soul and body. To recognize this and accept it is to enter the garden of Eden, which is yours by divine inheritance, and there to dwell in its harmony. No one can take it from you; it is yours to possess.

"Look not to the future, nor to death to open the gates of heaven to some misty region beyond the sunset, for, 'Lo, the kingdom of God is within you.' It is not visible to the natural eye, but it is none the less real.

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"First believe in this indwelling Presence, then identify yourself with it by affirming 'I am the offispring of God,' which in Truth you are. It is through right thinking and right speaking that you come into your inheritance.

"Set your face toward the ideal man, which is Christ. Never doubt the power of the spoken word; as you work in the field, affirm your sonship. Do not think of seeming misfortunes, past or present. Sometime you may be thankful that these things occurred. Keep your poise by affirming, 'I am centered and poised in the Christ Mind.' You can so transform yourself that your life will be well worth living and new avenues of prosperity will open before you. Greater love than you have known will enter your heart, for, you know, you are the offspring of God, made in his image and likeness."

(*To be continued.*)

BE STRONG IN THE LORD AND IN THE STRENGTH OF HIS MIGHT

We all need more love, peace and joy but the one who is "strong in the Lord" is a tower of strength for the many who are, as yet, weak and dependent.

We do not want a limited personal strength, but an understanding of a mighty power that is ours by Divine Love and with which we cannot fail in any undertaking.

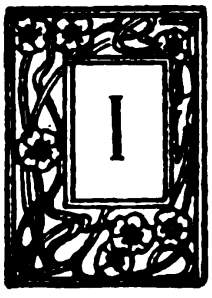
Let us love the work that tests our intelligence, that draws upon innate power, for to look for an "easy job with good pay" is a sure sign of weakness and it offers no inducement for progress.

Do not just "work for wages;" work for the expression of the Real Self, work that you may know your strength and endurance, work so well that you will be trusted with great responsibilities, for only thus can you really know the God Power that leads to victory. —*Daily Studies in Divine Science.*

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A VISION AND ITS INTERPRETATION

H. S. HUMES



WAS in the silence and in the upper chamber, when it seemed as if the room had passed away. I could see the stars and blue sky, more brilliant than ever before. I then realized I was in space. Suddenly I saw a bright light which covered the whole universe. The stars had disappeared, and in their places appeared twelve great lights that surrounded the central light. The central light was greater than the twelve. I had no thought of my own, no feeling. I could only see. Within the central light there was a greater light, or power, and from it all power was given to the lesser lights, or powers.

Then I saw the outer part of the central light become active, as with life, and this activity reached to the twelve lesser lights. A voice came from the center of the central light, and more activity appeared in all the lights. I then saw the earth. Again I heard the voice which all the powers, or lights, obeyed. I saw a form appear in the very center of the central light, and this form was myself, and all the powers were within me. I felt no life. The powers in me were at rest, and there was no activity. I then heard the voice say, "I am life, I am all that there is. That which I am, I give unto you." The voice entered into me and became all there was of me. Great activity took place within, and I stood upon my feet. I was the image of the central light, and I walked within the central light, and the twelve lesser lights were with me. And the voice spoke again, saying, "It is well. We have created after my image and lightness. It is good." And there was great rejoicing. The powers, or lesser lights, seemed to burst open with great floods of light.

Then thought came to me, and I knew I was this

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universe, and I saw the greatness of creation. I recognized all that was created, and as I recognized the creation, a voice within me said, "All the things thou seest I give unto thee to rule and govern; what thou shalt desire, ask in my name, and it shall be given unto you, for I am all. I am love."

I then saw an incomplete form of man upon the earth, and he did grope in darkness, and I heard within me saying, "I gave unto you all that was mine to rule and govern. Love you have not expressed. I am love, and without me all things perish. The powers within you cannot remain, if I be not expressed. I will take that which has not been expressed, and form a new creature, and unto it I will plant the seed of love, that I may be expressed by the fruit of the seed." And this new creature did arise out of man. And man arose with her, and love did abide with woman. And man recognized this new creature as a part of himself and they walked together.

And I saw the earth covered with living creatures, and there was darkness and confusion among them. A bright light appeared and did dwell in their midst, and they saw it not. The light grew brighter and brighter, and the twelve lesser lights did appear and abide with it, and great multitudes did follow the light.

Some worshiped and others mocked the light and accused it, and did bear false witness against it. They lifted up the light, and a stream of water came from the light and fell upon the earth and the earth did shake to its very center, and the water did turn to blood and cover the whole earth, and the veil of darkness was lighted and I saw the new light of love ascend from the cross, and love was expresssed and returned unto man.

INTERPRETATION

The very center of the central light is God, the center of ourselves, from which all things radiate through love to all the powers within. God is love, and through love he answers our prayers. The twelve powers within

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us, symbolized by the twelve disciples, receive their energy and supply from God through love. In the beginning man was given dominion over all that was visible; he was given power to create the things he should image, and which were invisible. This man is the Christ, or *I Am*. To keep the powers within us supplied with spiritual substance and energy, we must express love in all our ways. If we do not express love, we live only in the flesh, and the substance and energy of the powers are soon consumed by our selfish demands upon them.

In bringing love forth, we must express love for all living creatures. By expressing love we have the power of Love [God] to call into activity all the powers within. When you have a desire, go to love, and the moment you get into the light of love the Father knows. When you go to the upper chamber, take the powers [disciples] with you. Do not leave any of them out. Take them all. They cannot be separated.

Let love lead the way. Otherwise you will find the chamber in darkness. After love has entered, stand by the door. See that the disciples are all present. Then enter, close the door [material senses], wait in the silence and give thanks to the Father (who is present with love), that he has answered your prayer. Do not leave the upper chamber in a hurry. Again stand by the door. Speak to each of your disciples as they return to their centers. Thank them and praise them for the work they have done, and if there be any trespassers, love will show you the way to lift them up.

The earth is the unillumined consciousness of man. It is the darkness; it knows not the light of love.

The man and woman represent wisdom and love, and it is through their union that a new creature [idea] is begotten. Wisdom is the inspiration, and love the delight, or feeling, of it. The offspring of wisdom and love is harmonious activity, or Divine Will. Personal will overthrew the Divine Will in man's consciousness,

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and man gropes in darkness as a result. When the *I Am*, or "Voice," speaks, man is quickened of the Spirit, and love, or devotional feeling, comes into expression. Man has freedom of choice. He may mock the Light of Christ, or he may accept it as his guiding star. When all negative conditions [water] have been converted into positive, active life [blood], love descends upon man and takes the place of those forces that have been crossed out.

The following are the names of the disciples, with their location in body-consciousness, and their symbolical meaning:

Christ, *I Am*—Spirituality—top of head.
Peter—Faith—pineal gland, center of head.
Andrew—Strength—small of back.
James—Judgment—pit of stomach.
John—Love—heart, solar plexus.
Philip—Power—throat.
Bartholomew—Imagination—between eyes.
Thomas—Understanding—forehead.
Matthew—Will—forehead.
James, son of Alphæus—Order—navel.
Simon the Canaanite—Zeal—base of brain, medulla.
Thaddæus—Elimination—lower part of back.
Judas—Life, Vitality—generative center.

LIFT UP CHRIST

GRACE CUMMINGS

And I, if I be lifted up from the earth, will draw all men unto myself.—John 12:32.

When we read this verse our minds instantly picture Jesus Christ in his ascension, before the wondering and awe-stricken gaze of his disciples; we see him spreading the radiance of his wondrous presence as he disappears from their view. But that should not be all it brings to our inner vision. Just as much every day since

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then, has he been lifted up in the hearts and lives of those who truly love him.

The real mission of all lovers of Truth on earth is to lift Christ up. It is their responsibility. "I will exalt thee, O my God!" we sing. But how? Not merely by singing praises to his name. By our thoughts, by our words, by our acts, by our character, by our forgiveness, by our love for our neighbor, by our wisdom, by our joy, by our faith, by our health, by our prosperity, do we lift up God.

For is he not all these things in us, and many more, —King of our souls, and of all the earth? And if we do not show forth these attributes, are we glorifying the great *I Am* within us? If we are not lifting him up, we are degrading him, saying to all the world that our God is not the God of love, and truth, and faith, and health. We are trailing his name in the dust; we are not witnessing the true God. "Ye are my witnesses, . . . I am God." We are not letting the wonderful light within us shine forth.

If we silently, but surely, lift God up daily in our hearts; if we show by our lives and examples what God is, it will be the means of drawing the whole world up to know and to love him. In the twenty-fourth psalm we read: "Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors: And the King of glory will come in. Who is this King of glory? Jehovah of hosts, He is the King of glory."

When you read these verses you have the sweet consciousness that your soul and mind and heart are lifted up and opened out, that the royal King may enter in. Then the glory of his presence is radiated for all the world to see.

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SUNDAY LESSONS

LESSON 15, SUNDAY, JULY 13, 1919

BAPTISM.—Matt. 28:18-20; Acts 8:34-40.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

GOLDEN TEXT—*For as many of you as were baptized into Christ did put on Christ.*—Gal. 3:27.

SILENT PRAYER—*Through the awakening of the Spirit of Truth in me, I am baptized into the Christ consciousness.*

[NOTE—This interpretation is composed of extracts from the article, "Baptism," by Charles Fillmore, published in the June Unity. We suggest that in preparing this lesson, the entire article be studied.]

Baptism has always been considered one of the fundamental rites of the Christian Church. If men un-

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derstood the real principle back of baptism, they would not give any great amount of power to its form. The truth is that the form is wholly unnecessary to one who knows the true value of the act, for without baptism there is no remission of sins.

The rite typifies two symbolical baptisms, and both are absolutely necessary to soul unfoldment. Someone has said that man, in his outer nature, is a progressive animal, but in his inner character, perfect. Man is the Son of the living God. He must come to the consciousness of this Sonship, and he has the power to do so through following the law of the Spirit. This law is made manifest through thought.

Metaphysically, baptism corresponds to denial. The thoughts that we are constantly evolving fill our field of consciousness with elements pure and impure. In both the conscious and subconscious realms we are constantly building thought structures, and the body is the burden bearer. The body carries around all thoughts we have been thinking. They are heavy; when folks believe that they are burdened with hard conditions and hard work, they become stoop shouldered.

Giving up the old thoughts is the process that is pictured as the baptism of John, washing away and cleansing, or, as he said, "I . . . make straight the way of the Lord." It is that attitude of mind which we enter when we first see the Truth.

Truth is not substance to us until we make room for it in the very character of our minds and bodies. The first step in the perfect realization of the true baptism is to unload, to let go, to give up. This is the cleansing, the washing, the being made white as snow, through the blood of the Lamb. It is the work of John,—that consciousness in us which is willing to be cleansed.

Some of us are in a state where we do not readily receive the cleansing. We do not wish to give up our old ways, our shortcomings, and limitations. We want the new; we want the power of the Spirit; we want

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the joy; we want the health, but we also like the old and cling to it. If we are not progressing in the new way, it may be that we have not been cleansed of the old thoughts—have not received the full baptism. We must be willing to deny to the uttermost all our sins and shortcomings. If we enter into this Christian discipline, we shall be willing to let go of every error.

Such is the thorough nature of its work, that there is no stopping place in the great process of spiritual cleansing. When the law begins to work in man, it goes to every part of his being; it carries health; it carries purity; and when we say to you that you must deny your sins, that you must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, we mean that you shall apply a definite process, a baptism, a giving up of all the old ways of thought, the old avenues of expression. It means a giving up of limitations and shortcomings. It may mean a giving up of the ways in which you have been reared—the ways that you have been taught in the church. In the ultimate it means a giving up of the very body itself. Does it mean death? Yes, death of the body of sin. Jesus gave up his body of sin (material thought), and his inheritance was a body of Spirit-Substance. He received the baptism of John (denial), that the law might be fulfilled in him. We must all receive this first baptism in order that the way may be opened for the second in the quickening Christ-Mind. John made straight the way of the Lord.

The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire baptism, purifying.

It is not sufficient to be baptized with water once, and then rest in that ceremony for salvation. The true Christian is baptized daily, even hourly in some busy souls.

Denials become obsolete as the soul goes forward to perfection. John is pictured as saying that he should

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decrease and Jesus increase. When we have attained the Christ consciousness we shall neither deny nor affirm, but joyously realize that "I and the Father are one." This realization often comes to one who has in his silent prayers and meditations received the baptisms of John and Jesus. The Scripture says that "Jesus himself baptized not, but his disciples." This means that the ego [*I Am*] should quicken the inner faculties, and through them baptize the body.

DEFINITIONS OF TERMS USED

[Some of the following definitions have been published before, but are now reprinted for the benefit of the new students.]

Holy Spirit—The activity of God in a universal sense. The moving force in the universe taken as a whole.

Consciousness—The knowledge or realization of any idea, object or condition.

Thought structure—The manifest result of mental activity.

Unfoldment—Bringing out as by successive development. Growth.

Soul—Man's consciousness. That which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious.

Realization—To make one's own in apprehension or experience. To know spiritual reality.

QUESTIONS

1. Is the form of baptism necessary?
2. What are the two baptisms?
3. Explain the first baptism.
4. Explain the second baptism.
5. How often is baptism necessary?

LESSON 16, SUNDAY, JULY 20, 1919

THE LORD'S SUPPER.—Matt. 26:26-30; I Cor. 11:23-26.

26. And as they were eating, Jesus took bread, and

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blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

GOLDEN TEXT—*For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.*—I Cor. 11:26.

SILENT PRAYER—*I continually partake of the Lord's Supper by daily appropriating the life and substance of Spirit.*

Jesus Christ taught in parables and by illustrative symbols because his hearers were unable to grasp spiritual principles presented in an abstract way. The lesson given on the occasion which the Christian world celebrates as the Lord's Supper, teaches the deepest truth of his gospel.

To make his meaning clear, he presents the bread and wine as symbols of our spiritually partaking of the life and substance which he externalized. The supper occurred on the night when the Jews kept the Passover. Jesus, who came to fulfill the law, observed the Passover feast, but he grafted on that religious stock the bud

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of truth which bears the fruit of salvation for both body and soul.

Food and drink are symbols of appropriation. Bread represents the flesh of Christ; it is an outer form of the inner substance. The vine is one of the most esoteric figures of the life principle; wine is the expressed life of the vine, symbolically, the very blood of life.

The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the quickening element in creation; it perpetuates to eternal expression all who are able to drink of it. These points he emphasizes when he declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore all the elements of his being are omnipresent. The God elements are the substance of man's body; they also feed and sustain the body of man. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Christ Jesus is shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the rightful keeping of the Lord's Supper. He shows that to eat and drink worthily is to "proclaim the Lord's death till he come." The words quoted may be brought into a literal expression by saying that when we mentally eat the body of Christ Jesus and drink his blood we "translate the in-

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visible elements of God into the Lord's body, bringing it from the invisible to the visible side of life."

The eating and drinking herein outlined constitute a spiritual banquet, to which God calls us all. To such as partake, the Father invites himself as guest and companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Appropriation of the bread and wine comes through affirmation.

DEFINITIONS OF TERMS USED

Spiritual principles—The underlying plan by which Spirit—God—moves in expressing itself.

Esoteric—Hidden. That which pertains to the invisible phase of existence.

Life principle—The plan by which all things embody life, or become alive.

Heavenly substance—The unformed substance of God, or that substance of God which is formed only in divine Ideas.

God elements—The inherent or potential qualities which God embodies.

QUESTIONS

1. Why did Jesus teach in parables?
2. Why did Jesus keep the Passover?
3. What is the true meaning of the bread and wine of the Lord's Supper?
4. How is the Christ body formed?
5. How is substance formed in the body of man?
6. How is the Lord's Supper rightfully kept?
7. How are the life and substance of Spirit appropriated by man?

LESSON 17, SUNDAY, JULY 27, 1919

CHRISTIAN FELLOWSHIP.—Phil. 4:10-20.

10. But I rejoice in the Lord greatly, that now at

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length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

12. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

13. I can do all things in him that strengtheneth me.

14. Howbeit ye did well that ye had fellowship with my affliction.

15. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;

16. For even in Thessalonica ye sent once and again unto my need.

17. Not that I seek for the gift; but I seek for the fruit that increaseth to your account.

18. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19. And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

20. Now unto our God and Father be the glory for ever and ever. Amen.

GOLDEN TEXT—*If we walk in the light, as he is in the light, we have fellowship one with another.*—I John 1:7.

SILENT PRAYER—*I live in Christian fellowship by receiving and expressing the qualities of God, revealed in the Christ Ideal.*

The church at Philippi was the first formed by Paul. He was now a prisoner at Rome and unable to support himself. In loving gratitude for the gift of the Jesus Christ gospel to them, the Philippian Christians sent financial gifts to him, "the apostle of the gentiles." The fourth gift here acknowledged is a splendid example of the mutual action and reaction flowing from the double grace of giving and receiving. Paul gave

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Philippi Jesus Christ; Philippi gave Paul money; Paul reciprocated by giving this wonderful epistle to Philippi, and to the whole world beside. The large and small acts of goodness are herein shown to be deathless; they are shown to be living, moving, forces, which will eventually encompass the world. This is a most forceful illustration of Christian fellowship.

One of the basic elements in fellowship is mutual interest; this develops a knowledge of unity in spirit, oneness in divine love. Another of the essentials of Christian fellowship is the recognition that all men are equal in the presence of divine law. In the instance where the disciples were discussing who should be the greatest in the kingdom of heaven Jesus Christ made the point very clear that there was no "great or small" in the kingdom.

Every outer form has its invisible relationship, therefore man must keep his invisible ordinances with God before he can keep them with his fellow men. Men sometimes feel that they must hide away from the world in order to perform a spiritual ministry. This is not in accordance with the teachings or practices of Jesus Christ. Spiritual ministry is fulfilled only in our relationship with one another.

The life of Jesus Christ exemplifies this in the fact that he first established his relationship with God, then with his disciples, and then with all mankind. Therefore our fellowship in order to be Christian must begin in God and extend to all mankind.

The unity of spirit resulting from this fellowship with God and man manifests in a peaceful, harmonious attitude of mind and expresses itself in health and perfection in body and affairs.

Prayer or communion with God is the fulfillment of the invisible ordinance; assembling ourselves together in prayer helps to fulfill the outer ordinance, and to establish outer fellowship. Paul gives the greatest underly-

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ing principle of fellowship in his statement, "For in one Spirit were we all baptized into one body."

A good illustration of how this communion is kept today is found in connection with the Unity Society. Each month a statement of Truth is issued by the Unity School and published in the Unity Magazine. This thought embodies some quality of God which is to be built into the life of man. The members of the Society of Silent Unity use this thought individually and each day meet for meditation together. At nine o'clock each night, Unity readers and friends everywhere join in this thought, forming one great communion body. The value of this daily communion is testified to by thousands of letters coming into Unity headquarters.

DEFINITIONS OF TERMS USED

Divine law—The logical process by which Divine Principle, or God, manifests himself.

Spiritual ministry—Service when the act is prompted by a spiritual impulse, or when the act arises from one's spiritual nature.

Communion—Participation in receiving and expressing the qualities of God.

QUESTIONS

1. How is the law of giving and receiving illustrated in this lesson?
2. How far reaching are man's great or small acts of kindness?
3. What are some of the basic elements in fellowship? In Christian fellowship?
4. How is true Christian fellowship brought about? Where is it fulfilled?
5. What is the result of true Christian fellowship?
6. What has prayer to do with establishing Christian fellowship?
7. Give one instance of how Christian fellowship is being carried out today.

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LESSON 18, SUNDAY, AUGUST 3, 1919

CHRISTIAN WORSHIP.—John 4:1-10; 19-24.

1. When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2. (Although Jesus himself baptized not, but his disciples),

3. He left Judæa, and departed again into Galilee.

4. And he must needs pass through Samaria.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

GOLDEN TEXT—*God is a Spirit: and they that*

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worship him must worship in spirit and truth.—John 4:24.

SILENT PRAYER—*By knowing and doing the will of God, I worship him in spirit and in truth.*

Samaria means watchtower; it refers to that department of the objective consciousness which functions through the head. Sychar means drunken—a confused state of mind. It is located near the parcel of ground that Jacob gave to his son Joseph—physiologically, the forehead, seat of intellectual perception. Here is Jacob's well—inspiration through the intellect alone.

Jesus—*I Am*—has been compassing the whole man, has been journeying from Dan to Beersheba, from within to without, and he rests at the point where the intellectual and the spiritual meet. The "woman of Samaria" is the feminine, or emotional, side of objective consciousness. It gets its life and inspiration from the within, the subjective consciousness.

Jesus has power to impart to intellect the inspiration of the Spirit, here designated as "living water." Before he can give, he must get the intelligent attention of this mixed state of consciousness. The Samaritans were a mixed race, being a combination of both Hebrew and heathen blood, and the woman at the well recognizes the separation which exists between absolute Truth and the mixed thoughts of intellect. Jesus is not afraid of being contaminated by the communion. He is willing to imbibe the inspiration of this realm of mind, and by so doing he comes into touch with its thoughts and sympathies.

This Jesus consciousness is appealing to intellectual people to recognize the gift of God, the Spirit of universal love and brotherhood. It invites their thoughts to receive the living inspiration, which may be had for the asking. But man must *ask*. "Ask, and ye shall receive."

The questioning, analytical attitude taken by the

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woman at the well represents that tendency of intellect to know how? why? where? "How can you draw this living water? There is no visible means that I can see whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience? These assumptions of the spiritually-minded that they have a truth higher than human reason, seems to me far-fetched and ephemeral." These are but a few of the many questions and objections of the intellectually wise.

Nevertheless, spiritual perception continues to affirm that it has the inspiration that shall never slack nor prove wanting. The mortal understands so little that it is constantly asking for more—it is never satisfied with itself or with the knowledge that it finds. But whoever drinks of the true spiritual inspiration shall never thirst. It will prove a well of water springing up unto eternal life.

The outer symbol of worship is adoration, a rendering of homage; but worship in spirit and truth involves action in accordance with the elements embodied in the object of worship. Therefore in order to fulfill the tenets of spiritual worship, a right understanding of God is involved.

The study of God includes the study of man. Our understanding of the Divine Trinity involves an understanding of our place in it. The trinity embraces the Father, the universal Mind; the Son, or Christ, *I Am* identified; the Holy Spirit, or manifestation. God, the great, supreme Source, is the foundation of all. The relation of man to his Source is revealed to *I Am* identity independently of Scripture, independently of tradition, independently of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that everyone has within himself the light, the light of divine understanding, "the light which lighteth every man, coming into the world." Those who do not recognize that they have this inner

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light are in some of the reflected, secondary states of consciousness. The first awakening is the "light;" then come the other steps in order. The statement, "I am the light of the world," cannot be applied in a personal sense to Jesus Christ alone, because he said, "Ye are the light of the world." He taught that the expression of the universal light and power was possible to all men. Then let us seek the true light—spiritual understanding.

DEFINITIONS OF TERMS USED

Objective consciousness—Consciousness of relation to all realms of life. Knowledge of passing events, personal and general.

Intellectual perception—To comprehend in the intellect; mind built on the functioning of the senses.

Subjective consciousness—Mental action below the level of consciousness. The subconsciousness.

Spiritual perception—To comprehend in the spiritual mind, or the mind which sees beyond the senses.

Mortal—The limited. That which does not have a conscious origin in Spirit.

QUESTIONS

1. What does Samaria mean, and what does it typify in the individual?

2. What does the woman at the well mean? What does she typify in man?

3. What does Jesus represent, and what relationship does it bear to man? What does it bring to man?

4. What message does the *I Am* bring to the intellect? What has asking to do with receiving this message?

5. Explain some of the incidents in the process by which the intellect receives the message of the *I Am*.

6. What constitutes spiritual worship?

7. How may man come into a consciousness that he may worship God in spirit and truth?

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
July 20 to August 20, 1919

The "Image and Likeness of God," implanted in man, is now restored through Jesus Christ.

PROSPERITY THOUGHT

Held daily at 12 m.
July 20 to August 20, 1919

Through the restoration of the "Image and Likeness of God" in man, he now comes into his inheritance of abundant Good.

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You are an idealist, living more in the feeling side of life than in the practical. But to be truly creative, you must also be practical. You must balance the two in your consciousness, and so express both through the wisdom and power of the Christ-Mind. This is your way to freedom,—to practice in the outer each day that Truth which is realized within. The problems of today must be met now. One must make good every day. "Day by day the manna fell." "Now is the acceptable time."

In your zeal—the deep feeling that you give yourself up to so entirely in regard to your work—you eat up the very substance of your body, and when outer things interfere, or a pressing temporal need presents itself, you "go all to pieces," for you have not enough substance left to give the practical side of existence attention. It may seem like an adversary to you, something that takes you away from the "real" of life, or from your vision. But you must agree with this adversary quickly, as Jesus admonished, and realize that since the practical side of life is always with you it must be met in mastery and dominion. It is apparent that this outer activity is as needful in man's spiritual development as are his hours of silent devotion and waiting upon the Lord. We must not neglect the one nor leave the other undone, if we would reap the joy, peace, harmony, and plenty of the perfectly balanced mind.

You will find that in giving more thought to the

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practical, or outer side of living, instead of giving your attention so wholly to the feeling, or idealistic side of your character, you will really do more creative work. You will be able to put into your writings just that connecting link between the practical and the idealistic which is needed to place them before the people. At the same time you can preserve the high standards you love. That which touches the practical, everyday life can be made clean and wholesome, with beautiful, inspiring thoughts that will enable you to transform the lives of the audience.

The body of man must be lifted up onto the mental, or spiritual, plane. To live all the time in the mental, or spiritual, giving no thought to the body, would sooner or later force the soul out of the body. In the booklet, "Jacob and Esau," is pictured the lesson of making spiritual ideas practical, bringing the substance of Spirit into the body, environment and affairs, by working out each day through the guidance of the Spirit, the problems that present themselves.

* * * * *

After thoroughly studying the marked paragraphs in the booklet, "Preserving the Unity of Spirit, Soul and Body," you will come to understand that you are correct in your thought that those who are held in the belief of death by the race consciousness, must be awakened from this sleep. The time is at hand when the error thought of death must be purged from the consciousness of man, and the united, eternal life of the soul and body made manifest.

Numerous accounts in newspapers, telling of the restoration to their dear ones of those who have been mourned as dead, bear evidence that the Spirit of Life is now active in the minds of men, and that it is bringing forth its good fruit. These incidents also prove the truth of the teachings of Jesus, that death is merely the result of a belief in the power and reality of error; this belief vanishes in the presence of Truth. The dear one

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was actually dead to those who mourned, because they believed him to be. However, his consciousness of life, strengthened by the thoughts and affirmations of eternal life here and now, which are being made by the followers of Truth, gave him faith, inspiration, and power to overcome the seeming illness, imprisonment, or other error that hid him.

It is plain that man's greatest work at the present time is to earnestly establish in his consciousness the Truth that the eternal life of the soul united with the body, must be made manifest here and now; that there must be no going "to sleep" for the body, if he would do the will of the Father. The work of doing the "greater things" to which Jesus refers, calls for all the poise and understanding of the laws of Spirit which one can command, for it takes a great faith to witness the raising of the so-called dead to life, and maintain perfect peace and poise of the mind.

* * * * *

The Following are Points from Letters Written to Students of the Correspondence School.

Conservation.

In Truth, conservation of forces plays an active part in establishing health. Scientists have long recognized the benefits derived through conserving the nerve force of the body. It is generally thought best to let the individual see in what ways he is dissipating and losing his substance, and let him look to the matter of conservation. Students and reformers often lose more substance through arguing and trying to bring others to their viewpoint, than the ones they are trying to convert lose through their practices.

The point is that we should not be so eager to conserve along one line that we lose along another. If one will take such matters up with the Spirit he will be shown just what steps to take in his individual case.

To let go of personal consciousness, and learn to express the masculine and feminine qualities in their bal-

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ance and perfection, is heaven attained. To bring Love and Wisdom, "feeling" and "knowing," to the spiritual standard, and to become perfectly balanced in mind through the union of the two in the consciousness, is the spiritual marriage, with Christ as the bridegroom. It is only through the intellect being quickened and inspired by the Holy Spirit within, and the affections and feelings of the soul of man being lifted to the Divine standard of Love [God], that one can always find his feelings and desires agreeing with his better judgment, and thus act wisely in all things, as well as think wisely. The feeling [desire], or feminine side of an individual, is his motive power. Once truth is felt, it is easily acted upon. When the affections and desires are lifted to the Divine Feminine [Love], they agree with the Divine Masculine [Wisdom], and harmonious action always results. This is harmony or heaven—the realm of perfect balance and order. "If ye know these things, blessed are ye if ye do them."

This is a time when business men like yourself are working along efficiency lines. You want to keep your health up to the maximum, just as you do your business. Just as in your office you need to see that you are utilizing your substance to the best advantage, so in all matters of thought and activity, conservation must be practiced. Many men lose their vital force because they unwisely take up some venture, give it a great deal of thought substance, and then drop it, without having derived anything substantial from it. Many persons lose substance through needless arguments; many men lose a great deal of substance through lasciviousness, thereby depleting their health.

Gratitude Conducive to Growth.

We are glad to note that you have dwelt upon the ideas of appreciation and gratitude in relation to demonstrations. The faithful worker will not miss the opportunity to give his demonstration before a class or meeting. We agree with you that the demonstration has not

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been completed until one has shown his gratitude for it, and there is no better way to glorify God than to bear witness of him before men in thought, in word, and in deed.

A Point About Food and Exercise.

One cannot say that through the wise selection of foods we can build beautiful bodies. Our minds and bodies become strong and beautiful through developing spiritual consciousness. Since the food one eats corresponds to his ideas, it can easily be seen that a certain diet could not be followed to advantage by everyone. The Spirit shows one what he should eat. One who has been shown by the Spirit that a fleshless meal is to his advantage is not dieting any more than the man who eats meat almost exclusively could be said to be dieting.

The vegetarian proposition is misunderstood when its advocates are unwise in their defense of it. We teach and discern the advantages of the fleshless meal, but we have found that the individual needs first to grasp the idea from its various aspects before he can put it into practice intelligently.

While the subject of exercise is only remotely related to the question, we will say that the Truth student does not exercise as a means to health; but that his increasing consciousness of life and activity may find an outlet of expression. The person who feels he is so spiritual that he must be content to sit still and declare high metaphysical statements, eventually finds that the powerful words declared become alive, and unless he has raised his body through his spiritual realizations he may have an inharmonious bodily condition to meet. When one uses the Word of Life he must also apply it to the body. Health does not come through dieting and gymnastics, but the wise selection of food and consistent exercise and expression cannot be overlooked.

Relative to the Personal.

It should be understood that the personal refers to

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that phase of consciousness developed and kept alive by the selfish thoughts of man. Before man can demonstrate freely and understandingly, he must let go of the desire to glorify self from the personal standpoint; he must seek to demonstrate Principle because it is right that he, being the offspring of God, should manifest the glory of God. Not that the personal may be glorified, but that the Son may be glorified in the Father, and the Father in the Son.

For the growth of hair, realize that God's life is everywhere present, and that it fills and thrills every follicle of the scalp with renewing, constructive energy and power. Image the activity of Life in Mind, and then in thought couple this idea with that of your son. In this way he is identified with the Idea dominant in your consciousness, and the transforming, renewing, rebuilding work is begun for him.

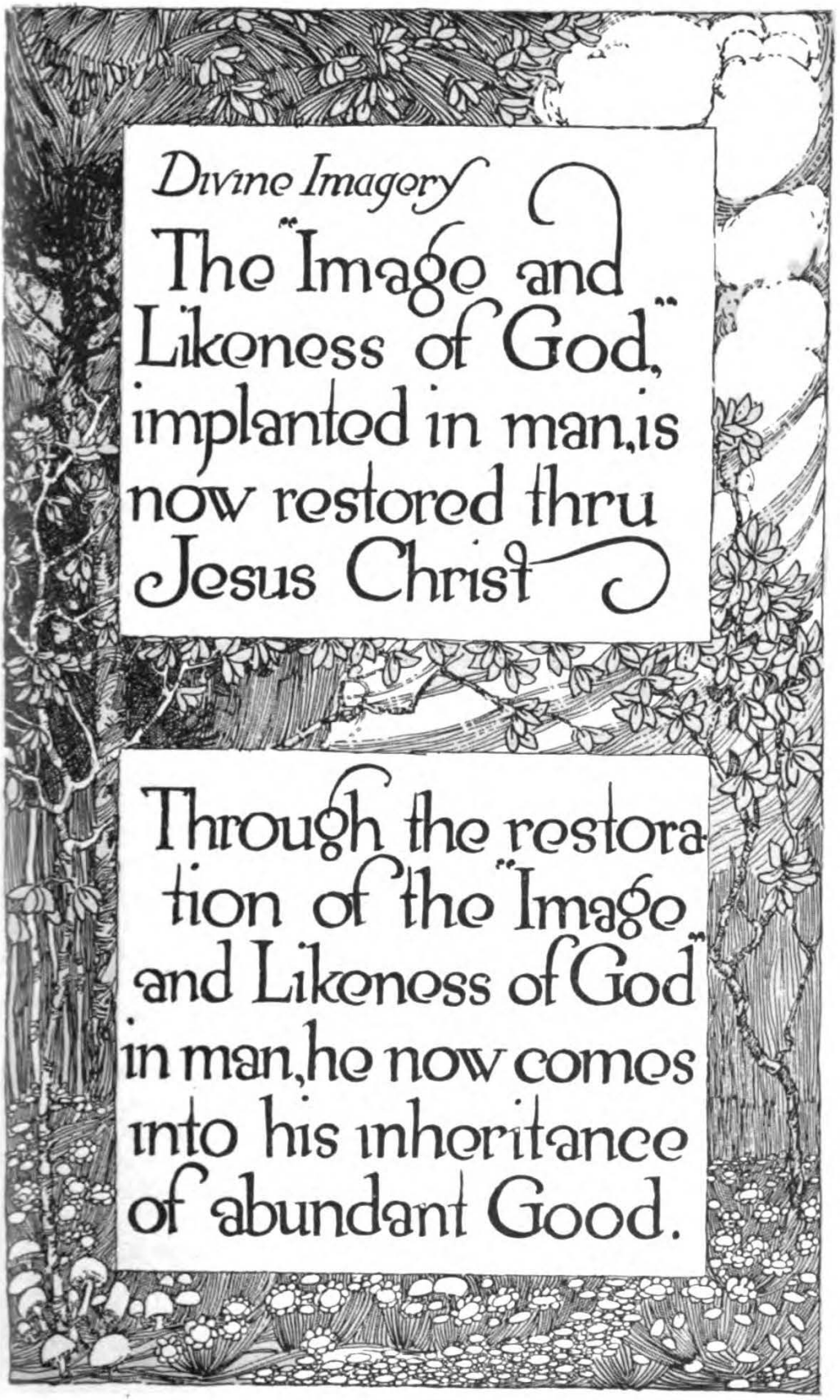
And so with the demonstration of any needful thing. It is to *prove the Law and to return unto his original power and dominion*, that man utilizes the Truth, and not for personal comfort and delight. Any activity of Principle that blesses one, blesses all, and so all that one does for the glory of the Christ Self is done to the glory of the whole body, and therefore is universal in its application and effect, rather than personal.

The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.

—*Edna St. Vincent Millay.*

The higher the ideal of yourself, the more rapid your spiritual growth; see yourself ideally as divine, and you will become it.—*Archdeacon Wilberforce.*

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SILENT UNITY HEALING

Dear Friends, we herewith share with you the joyous reports coming to us from those who ask our ministry and receive the blessings that result through realization of the presence of God.

HEALTH

Lawrenceburg, Ind.—I am glad and thankful to report that the friend for whom I asked prayers in regard to a mental condition, has been wonderfully healed. When the doctor was told that she was sane, he would not believe it, but demanded to see her. After cross-questioning and examining her, he finally said that she was better than he had ever seen her. I praise God.—*Mrs. G. W.*

Aurora, Ill.—My daughter, who had ptomaine poisoning, received very quick relief after I sent the telegram asking for prayers; she is now perfectly well. The power of the Word has been demonstrated to us so many times and in so many ways during the past months that we have never ceased to marvel. Our hearts are filled with thankfulness to the dispenser of Good, and to Silent Unity.—*E. M. F.*

Bound Brook, N. J.—A week ago I had a painful abscess on my left eye. I wrote you for prayers; before the letter had been gone an hour the pain ceased, the abscess broke, and I was wonderfully relieved.—*E. S.*

Birmingham, Ala.—About three weeks ago I wrote you for treatment, asking help in the healing of a fractured rib and a cough. Now I wish to tell you that I am entirely healed. I am in the home of Dr. ———; they were rather insistent that I should have a physician, because the R. R. furnishes nurse and hospital treatment to all employees. I promised to go if I might try out my faith just one more day; that night the healing came, and no one could doubt its source, because the scraping of the bones together could be both heard and felt, up to that time. I am thankful for your help and enclose a thank offering.—*M. E. G.*

East Lake, Ala.—Last week my little grandson was very ill, with high fever and his lungs almost closed. The fifth day he had a pain in his side. I said I would send a telegram to Unity. Before I sent it his forehead was damp with perspiration, and the next morning he was up. He had not been able to raise his head for five days. I am so

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happy, for he is entirely well. I praise God, and I bless you for your prayers.—*I. C.*

Fulton, Mo.—About two weeks ago I wrote you for prayers concerning a wart on my hand. The growth disappeared. I thank you for your prayers.—*M. T.*

Berkeley, Cal.—Your prayers have helped me to overcome asthma and influenza, and I am very grateful to you. I hope that the peace that has come to me is found by all the other readers of Unity.—*Mrs. J. H. Van Z.*

East Walpole, Mass.—I thank you for prayers for my eyes. They are absolutely healed; they have not only improved in sight, but also in looks. How good it is to be free!—*Mrs. B. W. P.*

Vancouver, B. C.—When I wrote you for prayers in my behalf, I was a sufferer from asthma. It has gone entirely out of my life, and now seems like the memory of a dream. All praise to God from whom all blessings flow. —*J. A. R.*

Baltimore, Md.—I asked your prayers for my son who was very ill with spinal meningitis. There were nine holes in his spine and the doctors had given him up. Thinking he would not live, they had experimented with him. To the doctors' astonishment, he came out with a clear mind and with the use of his entire body; he is in New York now, working in his old position. I thank God every day for his goodness and power.—*Mrs. S. T. B.*

Spokane, Wash.—It is just two weeks today since I wired you for prayers for my throat. Last night after an evening of much singing in public, suddenly all tightness seemed to leave my throat and the swollen tonsils became normal. This morning I am a free being, and for the first time in years I can breathe easily.—*E. M. T.*

Grosse Pointe Shores, Mich.—I asked your prayers in healing of stomach and nervous troubles. I am delighted to tell you that I am entirely free. I am thanking the Father every moment of the day for his help through you.— *I. R. H.*

Pacific, Mo.—Please accept my thanks for the good my husband and I have received through your prayers. He was healed about the time my letter reached you, and is now at work. The people who unjustly used me have also become my friends again.—*Mrs. M. T.*

Cleveland, Ohio—By the power and authority of the Lord Jesus Christ my baby boy had the demonstration of Truth, and the need for circumcision no longer remains.

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Truly all things are possible with God. We are indeed grateful for your prayers.—*Mrs. W. A. C.*

Comstock, Mich.—I am happy to say that soon after writing you for prayers, I began to improve. I was having trouble with my eyes and was suffering from indigestion. I am now free in both these respects.—*P. G.*

Caledonia, N. Y.—While operating my hand sewing machine I run the needle through the index finger of my left hand, just above the base of the nail. There was about as much of the point of the needle below the finger as there was of the shank above. I reached for my screw driver, removed the needle from the machine and then drew it from my finger by the aid of pincers. I simply declared that Spirit is all, that there is no hurt and nothing to hurt. In ten minutes I was sewing again, and in less than twenty-four hours I was using the finger the same as ever, with not the slightest pain.—*K. R.*

Dayton, Ohio—I was having a second attack of quinsy, and was dying for a swallow of water to quench the thirst caused by fever. I could not swallow, and I gasped for breath. For three days I was not expected to live. My throat was swollen shut with an abscess, and I could not talk to tell what I wanted. Just before I grew so bad I had written to Silent Unity for prayers, but I had neglected to tell my family. I was not afraid, so I just lay there and waited for my letter to reach Unity. When it was time for the evening prayers, my breath came easier and I was going to sleep, but my family thought I was dying and called me. The next day the abscess broke and the minute the corruption was all out I went to the table and ate and drank, which surprised everyone very much. Then I told them how the prayers of Unity had saved my life. Now when any of us are not well, I sit down and write to Unity, and before I get the letter written we are feeling better. May God bless the Unity workers.—*Mrs. L. M.*

A. E. F.—I asked you to pray for me against seasickness when I crossed with the convoy. The result was wonderful. I have been on the ocean many times, and this trip was the first comfortable one I ever had—not one moment of seasickness in fourteen days. Later, crossing the English Channel on a very rough day, I was perfectly well. I thank you sincerely.—*E. B. D.*

Valparaiso, Ind.—Before writing you I had suffered for days with swollen glands, pain in the neck and head, and I had to sit up in bed to breathe. I had la grippe and complications. I did not seem able to handle the situation

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myself, so I wrote you for prayers. I knew the moment you declared the all-powerful Word of Truth in my behalf, for the pain ceased immediately and the swelling went out of my neck; I was healed at once. My heart is filled with gratitude for all these blessings.—*Mrs. R. R.*

Pittsburgh, Pa.—I wrote to you asking your prayers for my husband, who, through a nervous breakdown, went out of his mind. I thank God and rejoice that I have the pleasure of telling you that he has fully recovered.—*Mrs. L. C.*

El Paso, Texas—When we telegraphed you at midnight, little M. was very ill with bronchitis following influenza. Her temperature was high; she was delirious and almost in spasms. Before morning she was much better, and by nine o'clock there was no trace of fever. Today she does not look as though she had ever been ill. We are very thankful to you for your prayers and ask you to accept the inclosed love offering.—*Mrs. T. S. M.*

Webb City, Mo.—You may discontinue your prayers for L. He had a speedy recovery from croup. I thank you for your kindness.—*Mrs. H. E. N.*

Vancouver, B. C., Canada—I asked your prayers for my head, which bothered me very much, and also for help in my high school studies. The pains in my head have entirely gone, and I now find my work very much easier. Please accept the inclosed offering with my thanks.—*Miss R. M.*

Victoria, B. C., Canada—I am glad to tell you that Camp Lewis is free from influenza; the ban was lifted ten days ago. One of the nurses there told me that the improvement was noticeable directly after I wrote you, and that the part of the Camp with which she was connected was soon quite clear. I inclose a love offering and thank you for your prayers.—*A. M. H.*

Salters Depot, S. C.—When we wrote you asking prayers for our mother, her bowels were locked and she had given up to die. We are thankful to tell you that she is well now and has nothing to fear. I, too, was healed through your prayers when all else had failed.—*Miss M. P.*

Independence, Kan.—I asked you to pray for my husband. He was taken with severe hiccoughs which had lasted a week, and he was getting worn out. The evening that I called Silent Unity the hiccoughs suddenly left him, and he has been well ever since. I thank God for his love and blessings, and you for your prayers.—*Mrs. N. J. F.*

St. Louis, Mo.—Since I last wrote you I suffered with

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a dreadful cold. At times it seemed as if I should choke, but thanks to God and Unity, I am healed, and I have no fear of a return of the trouble.—*M. V.*

Springfield, Mo.—I sent you a telegram asking prayers for my daughter, who was ill with influenza. I am glad to report to you her complete recovery. She is stronger now than before her illness.—*J. F. N.*

Armstrong, Mo.—I wired you for prayers for my daughter, who was very ill with pneumonia. The doctors had given her up to die. Through your prayers she is now well. I am so thankful to God for the help I have received. Please accept this offering as a token of my appreciation. —*Mrs. R. S. W.*

Kansas City, Mo.—A few days ago my friend requested your prayers in my behalf, as I was ill with influenza. In a very short time after she called you the suffering left me, and the next day I was able to be up. Words do not express my gratitude for my wonderfully quick recovery.—*Mrs. S. H.*

Detroit, Mich.—About a month ago I wrote you about my hair, asking for prayers. I thought at that time that I was going to lose it all as an effect of influenza. After writing to you my hair did not fall very much, and for the last two weeks it has not been falling at all. To God and your wonderful prayers must the praise be given.—*Miss V. H.*

Martins Ferry, Ohio—I sent you a telegram, requesting prayers for my little girl who was suffering from diphtheria. Our hearts rejoice over the wonderful change that took place in a few hours. I thank God for restoring her to her usual perfect health.—*Mrs. W. D. S.*

San Francisco, Cal.—I wrote you asking prayers in treatment of a lump that was growing in my throat. It has all disappeared and my general health is splendid. Your kind prayers for my friend, Mrs. M., were appreciated. She has fully recovered from influenza.—*Mrs. E. H.*

Woodland, Cal.—The boy who came to us three months ago on crutches, had been told by doctors that he could never walk without them again. A piece of the bone had been removed from the leg, and a plate had been inserted. It was hurting him so much that we had it removed. Then he was told he could never put his foot to the floor again. Three days later I suggested that he leave his crutches at home. The next day he came in walking and shouting for joy. He has been riding motorcycles and bicycles, as easily as anyone, ever since. I cannot tell how

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much good I have received through your prayers.—*Mrs. E. H. B.*

PROSPERITY

Austin, Texas—I asked your prayers for a man who had been out of work for months and who was unable to obtain employment. He was so desperate that he was on the verge of suicide. Today through your prayers he has a position, and he is giving God all the credit. The health of my entire family has improved. I left off my glasses at once, stepping out on the promise that all things are possible with God. I could not see to thread a needle without glasses, and my eyes caused me much suffering. I kept faithfully declaring that they were strong and well. Today I can read print finer than the ordinary person can read. I am so grateful for this wonderful change.—*Mrs. M. O. R.*

Waterville, Maine—Last autumn I wrote you for a new and better position for my father. Before I could mail the letter he received a good position, and I was given a raise in my salary almost immediately.—*Miss R. H. A.*

Portland, Ore.—From the depths of our hearts we thank you for your prayers. We have sold our store. Please accept the inclosed love offering.—*Mrs. A. L. B.*

Jacksonville, Fla.—Truly the ways of the Lord are wonderful. My recent request for your prayers to assist me in retaining my position with the government has been completely demonstrated, and my gratefulness cannot be adequately expressed. On March 31 my present position was to have been discontinued, and my resignation was requested. While I did not care to resign I complied with the request, realizing that the settlement was not my work. About noon on the last day we received a telegram to the effect that another bureau of the department was to be established here, that my resignation had been cancelled, and that I had been transferred to this other bureau and would report the next day as usual. The new position is the same salary and has better prospects than the other.—*P. F. K.*

Sacramento, Cal.—We were in great need of a team of horses. It was late in the season for ploughing and the ground was hardening. With the help of God through Unity we obtained the finest horses we have ever had on the ranch, and at so low a price that even chance observers estimate the value of the horses at two hundred dollars more than we paid for them. The purchase money came when

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we scarcely hoped to be able to get it, and there was more than we needed for this purpose.—*Mrs. H. K. O.*

Chicago, Ill.—You have been holding me in prayer for a change of position, and I am glad to tell you that I have now made this a reality. Today I am splendidly placed.—*Miss C. F. B.*

New Haven, Conn.—I wrote you for prayers to aid my husband in obtaining a position. He was led to seek employment with a certain textile industry located here. The very next day he was asked to call; they employed him at once. I thank God.—*C. V. H.*

Utica, N. Y.—I had always desired to become a professional violinist, but the necessity of earning my living while studying made me abandon the ambition as an impossibility. When I wrote you for prayers I did not mention my interest in music; I had given it up as hopeless. In a short time it became possible for me to begin studying again, doing my practicing in the evenings after work. Furthermore I have been led to a fine teacher, much better than the old one. For the first time in my life things are working harmoniously for me. I am so grateful to you for having helped me to find the Father.—*L. D. H.*

Port Henry, N. Y.—Words fail to express my gratitude for the result of your prayers for my daughter. She has passed her examinations. Please accept the inclosed offering.—*Mrs. R. A. H.*

Lecompte, La.—Today my boy got work at a very good salary near home. I thank you for your prayers, and praise God from whom all blessings flow.—*M. E. J.*

Cedar Rapids, Iowa—I wrote you for prayers for money to pay bills we owed. I needed $500 and I received $650. It was a gift from God, and I feel that I am living in a new heaven and a new earth indeed. Words cannot express my gratitude.—*L. M. McM.*

Los Angeles, Cal.—I wrote you asking prayers for my husband. I am glad to say that last week he received a small raise; this week he was given a better position with more money, by the same company. We are all very thankful to God for his goodness and to you for your prayers.—*Mrs. W. J. Van B.*

Ontario, Cal.—A few days ago I wrote you for special prayers to help us obtain a desirable home. Please discontinue the prayers, as a more pleasing home than we thought possible to find has come to us. I thank you for your prayers.—*Mrs. F. H.*

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Adrian, Mich.—For a long time I had been struggling along, trying to pay for a home that had been a poor investment. As my understanding was quickened, I grew calm and felt that some one else was carrying the load. Then came the long hoped for opportunity to sell. Tomorrow the new owner takes the deed. My salary for the coming year has been raised one hundred and fifty dollars. Add to that increased health and joy in life. Is it any wonder my heart glows with thanksgiving to the Giver of every good and perfect gift, and to the Unity friends who have so unselfishly aided me?—*M. B. J.*

Stamford, Conn.—After posting my letter to you I had just reached home, when my husband received work that more than paid our rent. He now has obtained a steady position in his line of work, at a better salary than he expected, and with shorter hours.—*Mrs. C. E. R.*

Los Angeles, Cal.—I am indeed grateful for your helpful prayers. Three days after writing you, I secured a position, and today I received the money about which I wrote you. Truly my affairs are in the Father's keeping. —*K. T.*

Seattle, Wash.—I wrote to you asking prayers for my son who was out of work; also about my rent. The boy started to work last night, and one month's rent has come. God bless Unity for their prayers.—*Mrs. S. M.*

Stoneham, Mass.—I wrote you for prayers, as we wished to buy the house we live in. The landlord wanted us to have it, as he meant to dispose of the property. We did not have money enough, but with the help of Unity we have been able to buy, the transaction being closed last week. Also, we have been wonderfully blessed with health. Sickness has been all about us but we have escaped. I thank God from the depths of my heart for his wonderful blessings, received through Unity.—*Mrs. C. O. H.*

Shawnee, Okla.—My husband has found work; last week he received a raise. It is wonderful what can be done through trust in God.—*Mrs. J. G.*

Janesville, Wis.—Some time ago I wrote you for prayers to recover my watch, for I had almost given up hope of getting it again. It has been returned to me through the mail.—*Mrs. J. W. B.*

Niles, Ohio—I asked your prayers for prosperity. My husband has been made a foreman with an increase in salary. Your ministry has done us a great deal of good, and I can see God's hand in it all.—*Mrs. F. C. C.*

Eagle Rock City, Cal.—I thank you for the prayers

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given my husband. We arrived here two weeks ago from St. Louis, and with the help of your prayers my husband was able to secure a good position.—*Mrs. E. G.*

Minneapolis, Minn.—My heart is full of thankfulness as I write you this letter. I asked you for prayers to help us sell our home. Shortly after I wrote you, we sold the house at our own price, and we also disposed of our furniture very easily.—*Mrs. J. L. W.*

Hancock, Minn.—I wrote to you asking prayers to help me sell my shop, or to sell part interest in running it, as the managing was too burdensome for me alone. The next morning I received a letter from a friend who had worked for me six years before, wanting to buy a half interest. I have never ceased thanking God for this wonderful blessing, and I thank you most heartily for your prayers. —*C. G. W. B.*

Houston, Texas—In the spring of last year my little girl was attending a church party, and while playing in the sawdust, she lost one of her gold earrings. When she told me, a word that I had often seen in Unity Magazine came to me—"With God all things are possible." Whenever the missing earring came into my thoughts afterward, I held that statement. This morning the school children were playing, and my little cousin found the earring in some water among the sawdust. How glad I am to know that the Lord does answer our prayers.—*M. H.*

Sydney, Australia—I want to add my testimony to that of other grateful ones who have been prospered and led into the light through your prayers and work. When I lost a position in the United States last January, things seemed very dark. I wrote you for prayers, and the way opened for me to come to Australia, where work is plentiful. Problems have been solved in rapid succession. Truth has been such a comfort to me that words hardly express my gratitude to God as manifested through your efforts. When we rely absolutely on God, how wonderfully he leads us!—*G. H.*

San Francisco, Cal.—Through your prayers our home has been sold, and my husband has received a fine position as electrical engineer and house superintendent of one of the largest hotels here. He is very happy over the change for the better in our affairs. We give thanks every day for the divine order and love that have brought about this manifestation. I am inclosing an offering of love.—*Mrs. R. D. G.*

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BE YE TRANSFORMED

Palisade, Nev.—I had been earnestly endeavoring to give expression to a desire to teach and help others so far as was within my ability. At the same time I was not satisfied, for I realized that my daily life did not accord with my conscious and intellectual knowledge of spiritual matters. I was much disturbed. I had several bad habits, one of them being particularly obnoxious. The gravity of the condition was increased by the fact that I knew what I should do and yet I did not put forth the power needed to correct matters; and I would think, How can I have the audacity to teach when I deliberately continue to do these things? Then I was truly worried, and yet I could not give up the desire to try to help others to understand; I never accepted anything in payment, for it was against my inclination.

Matters continued in this way for some time, my dissatisfaction with myself increasing. One night I had a dream. It was a direct, positive, forceful message. It was in no way symbolical, and no interpretation was necessary.

I dreamed that I was walking down a country road. Suddenly I saw a figure approaching, at a short distance ahead. Words cannot express the pain of the shame and self abasement which swept over me when I recognized the person whom I saw as Christ. The consciousness of my two lives was beyond description in its agony. I would have escaped, but there was no escape. I had to meet him. I would have gladly thrown myself at his feet, but I had to stand and face him. When I was sufficiently myself to look into his face, I saw no look of the sorrow or pity or compassion that has been so often associated with him. He gave me just a kindly look of infinite understanding, a very human look plus the impression of an understanding that was beyond the human. When I would have spoken, he put a hand on my shoulder, and said: "Do not worry about these things; you are on the right road. Stick to it, and these things will pass away and be as if they never were." I was dumbfounded! Where was the reproof I feared and expected? There was no reproof, except in my own consciousness. Instead of reproof I received commendation and encouragement. He was gone.

In spite of this it was over a year before I killed my big dragon, but it *was* killed. Whenever a condition worries me, I see that form again and hear those words. If that is not the forgiveness and remission of sins and the life everlasting, what is it? How can I reprove another, when

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he who is without sin would not reprove me? It is not reproof and criticism that the world needs but encouragement and commendation for the good that there is in it. So to all those who are worried and dissatisfied because of inharmony I say: "Stick to the road and all these things shall be as if they never were."—*G. V. B.*

Lakeview, Ore.—I shall tell you of how much I have been benefited by your prayers. I do not worry any more, for I have learned that evil has no power and that God alone has power. While his Spirit is in me, I have the right to claim all his powers for my own. The minute the old troubles arise and pain is severe, by a firm denial all inharmonies vanish. I thank you for opening the gates of heaven to me.—*Mrs. J. B. B.*

Nice, France—I thank you for what Unity has done for me. It is wonderful how Truth has helped me to live through the last four years in a country not my own, separated from my family—from the worldly standpoint, an utterly ruined life. Yet my heart gives thanks every hour. I have not known lack, and the disappearing and misery of my near one has not revolted me nor led me to despair. God, Good, is the only reality; I know that my Redeemer lives.—*J. T.*

FREEDOM

Drumright, Okla.—I wrote to you about my son of fourteen years, who smoked cigarettes occasionally. In a few days he destroyed his cigarette papers and told me that he was not going to smoke any more. The next day he again said that he had given up smoking, and he then burned his cigarette holder. I thank God.—*Mrs. F. A. S.*

Brazil, Ind.—My heart is overflowing with love and joy. My son has not only quit the drink habit, but has changed his ways of living and has gone into the church. I thank you for your prayers, which have brought him into the light.—*Mrs. R. A.*

Hynes, Cal.—Our son has been discharged from the navy. By mistake an attorney sent all the papers and certificates that Mr. B. had secured, asking for his release, to a wrong address and they were returned to us the day after our boy came. He considered his discharge a miracle. It was your prayers alone that secured it, and I cannot express my gratitude to you. Your prayers for me are always answered.—*Mrs. E. D. B.*

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Coal Gate, Okla.—I have been trying to get a parole for my son who was in the reformatory, and I asked your prayers. I secured a lawyer to present the petition for parole to the Governor. The lawyer had sent the petition to the judge, and was waiting for an answer, and day before yesterday my son came home. He had obtained his parole and we did not know anything about it until he walked in. I was saved the expense of the lawyer's fee, and moreover was shown how great the power of God is. I can never sufficiently thank my Unity friends for the kindness shown to me in my hour of need.—*Mrs. E. G.*

CONTROL OF ELEMENTS

Hollywood, Cal.—You must have received my telegram yesterday morning asking for prayers for rain. The clouds began to gather in the morning, and were quite heavy all day. By night it began to rain a little, and before morning a real rain came.—*H. M. S.*

Crow's Landing, Cal.—Four days after I mailed my letter asking prayers for rain, we had a very good rain. Today while hunting eggs, I found my watch which I had lost over a month ago. It was in the manger under the straw. One of the hired men had looked for it and had even cleaned out this manger in the hope of finding the lost article. When I found it, I was repeating the affirmation you sent me.—*Mrs. H. O.*

HELPED BY UNITY LITERATURE

Staten Island, N. Y.—As I was about to begin a letter to you, asking prayers for the healing of my right knee, I took up "Now." I read it, and at the end said, "God is healing my knee *now*." A warm feeling seemed to go through it. Then I said, "God has healed my knee *now*." I thanked him; then I got up and walked; the snapping that had been in the knee lately was healed.—*A. B. F.*

Jersey City, N. J.—Your books are feasts to the soul. My health is wonderfully improved. The stomach trouble and constipation are entirely removed. I have given up all meat eating, having no desire for it. I cannot express all that I would like to say.—*E. D.*

Washington, D. C.—I thank God that he put it into your hearts to publish Weekly Unity. The message of love and hope and joy and peace that it brings each week enables me to keep hold of these blessings. I carry it to work with me, and every day some portion is re-read.—*Mrs. E. M.*

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PUBLISHERS' DEPARTMENT

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TERMS OF SUBSCRIPTION

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Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

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SUMMER SCHOOL AT UNITY HEADQUARTERS, KANSAS CITY, MO.

Beginning Sunday, July 20, Unity students will be afforded an opportunity to take a two weeks' intensive course of lessons on the Science of Being and Practical Christianity.

Our consecrated workers are prepared to give you the best that they have garnered from the unlimited field of Truth during their years of devoted service. It may be that a short period devoted to "looking within" under the guidance of those who have been along the way will give you a new lease on life; or mayhap, you will learn how to find your true place, if you are dissatisfied with your present work or condition in life. Make the best possible use of your vacation by putting yourself "in tune" for the ensuing year.

Climate is good, scenery is better, but spiritual inspiration is best.

Accommodations can be secured at neighboring hotels. Rooms can also be had at nearby apartment houses, and meals at the Inn, adjacent to Unity Headquarters.

UNITY LECTURERS AND TEACHERS

Miss Kate M. Nevill has returned from a special lecture tour through Tulsa, Okla., Dallas, Ft. Worth, and El Paso, Texas, and is now at her home in Kansas City. Her fall schedule is being made up. Mrs. Jennie H. Croft, the librarian at Unity, is now in New York, at the Park Avenue Hotel, speaking for the New York Unity Society and also holding classes. Miss Ida Mingle, from the Editorial Department at Unity, is now in Chicago, giving special talks for the Chicago Unity Society, and also holding special classes in Practical Christianity. Mr. Richard Lynch is now booking engagements through the Field Lecture Department for points in Iowa, Illinois, Indiana and Ohio.

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DEPARTMENTS OF THE UNITY SCHOOL

Our School is divided into the following departments: Publishing Department; Field Lecture Department; Society of Silent Unity; Correspondence School; Silent Seventy; Library; Good Words Club; Editorial Department.

The Publishing Department takes care of Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Field Lecture Department arranges for the sending out of teachers and lecturers; also coöperates in the forming of Centers and Study Classes. This department looks after the publishing of notices concerning Truth Centers in other cities. Names for "To Further the Spirit of Unity" should be sent to this department.

The Society of Silent Unity carries on the healing ministry, and all requests for prayers should be sent to it.

The Correspondence School has charge of a regular course of lessons by mail. Those who wish to take the lessons offered by this School should send their applications direct to the School.

The Silent Seventy looks after the distribution of free literature.

The Library Department establishes branch libraries.

The Good Words Club is to help promote the use of positive, helpful words.

The Editorial Department should be addressed when manuscripts are sent in, or when there are any questions or comments about the various articles which appear in our monthly magazine and Weekly Unity.

With this explanation our readers and correspondents will have a better understanding of this School as a working body and can better coöperate with us.

The Silent Unity Department of the Unity School handles hundreds of letters every day. We try to keep the work well systematized with the idea of expressing Divine Order. Our correspondents will no doubt be interested in knowing some of the details in which they can help us take care of our steadily increasing mail.

1. Write plainly; use pen and ink and number the pages. It is better to write on one side of the paper only.
2. State definitely and concisely what you want.
3. If you have requests to make of different depart-

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ments of the work, please write a letter to each department. These may be mailed to us in one envelope. As you can readily see, this will save time and confusion caused by passing a letter around to the various departments.

4. Do not confuse Silent Unity and Silent Seventy departments.

5. Make your letter positive. You fix negative conditions in mind by writing about them as if they were realities.

6. When writing your first letter mention that you have not written before to this department.

7. State definitely for what purpose any money inclosed is to be used.

8. If you ask for interpretations of dreams, please make them separate from your letter. All dreams should be sent to the Society of Silent Unity.

PUBLISHERS' NOTES

Your special attention is called to the third page cover of this issue of Unity, for it announces the new and enlarged monthly magazine for children and young folks. This notice will be of importance to you, if one or more of His little ones are in your care. Parents and guardians owe it to their children to investigate this new periodical, for it offers the most entertaining and instructive material for child character building that can be obtained today.

Spread the gospel of joy, health, happiness, peace and plenty by pasting Unity Seals on all letters, cards and packages. The Seals are printed in a rich green with yellow and white emblem and border. A variety of 14 inspiring mottoes in clear, distinct lettering, are collected in a set of Unity Seals which sell for 15 cents; two sets for 25 cents.

ABOUT THE PROSPERITY BANK

Does it Work?

Is the first and last word in the vocabulary of the practical man of today. People feel intuitively that they were not placed here to be helplessly buffeted about by every wind of fortune—that they must have within themselves the power to shape and control circumstances.

The Unity Prosperity Bank furnishes a lesson by

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means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things. During our thirty years of ministry we have proved that each one has the power to reach out mentally into this boundless realm of supply and draw forth according to his needs.

The Bank users are given special prosperity treatments by the Society of Silent Unity and a drill in concentration. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on a rock, and those who have felt a lack of this world's goods get a lesson in bringing their own to them.

Send for a Bank, deposit the subscription for three friends, and see how

It Works!

See pages 94 and 95 of this magazine for descriptive page and blank.

"The Philosophy of Denial" is a large booklet of 33 pages written in Charles Fillmore's own simple-metaphysical or metaphysically-simple style, as one wishes to term it. A study of its pages reveals the secret of scientific thinking, and consequent happy, wholesome living. The keynote of the treatise is sounded in the fundamental idea that no two things can occupy the same space at the same time. If the thinking is positive, pure, and perfect, where is the room for rubbish ideas of inharmony? They just are not, because they find themselves unwelcome visitors when they knock at the portals of consciousness. The booklet will be found a wonderful aid to the Truth seeker in banishing delusions of error of every kind. Price, in durable paper cover, 15 cents.

MABEL HUNTLEY'S BOOK

Containing Unusual Demonstrations Made Under Once-in-a-Lifetime Circumstances

You will be thrilled in learning the workings of the law for two earnest young women who had the courage to throw themselves wholly on God in times and places of greatest storm and stress.

An hour spent with this little volume will fill you with faith to meet the lesser problems of everyday life with that trusting reliance on the One which eliminates all doubts and

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fears, and fortifies you as you go about doing with all your might whatsoever your hand finds to do.

"A Truth Student With the Soldiers," carries from us a hearty recommendation.

The neat, durable, practical binding makes $1.00 a reasonable price for the book.

TEMPLE TALKS

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

In this series of "Talks" the reader gets the cream of the author's thought, given out under the inspiration that frequently radiates to the speaker from trained, appreciative listeners, such as the students at Unity are. People in all parts of the world, who have not had the blessed privilege of hearing the author at first hand on his home platform, are now able to reap the benefit to be obtained from studying the discourses over in the quiet of their homes. Those who have heard Mr. Fillmore, once or many times, can get a double pleasure in reviewing the edifying utterances which they may have once heard.

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in paper cover, $1.00 for the five volumes; in cloth binding, $3.00.

PROSPERITY SERIES

Three Prosperity Booklets, Each Handling the Prosperity Problem from a Different Angle

"Prosperity and Success," by Sophia Van Marter, tells what destructive thoughts to avoid and just the attitude of mind to hold in order to truly visualize success.

Examples of men, great in wealth and consequent power,

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who attained their positions through the positive, large-seeing vision, substantiate the claims of the author—that you can carve your own circumstances if you think, not at random, but purposively. Price, 20 cents.

"Wealth and Wisdom," by Jennie H. Croft, inculcates the teaching that the best is here for us now, to be realized by expectation and demand, through practical affirmations, attractively presented in the booklet. "The Truth student should be satisfied with nothing but the best, and should know that life holds the best of everything for him if he but expect it, and it only." Price, 20 cents.

"Giving and Receiving," by Charles Fillmore, goes to the very root of the success problem. It throws the search-light of truth on avarice, which expresses itself in pinching the pennies, as well as on overbearing opulence, with its tight-fisted grip on wealth. This treatise, like everything the author gives out, takes on a deeply metaphysical aspect. Price, 20 cents.

A study of the three booklets familiarizes one with the different phases of the subject treated, and at the same time, gives definite and constructive information by means of which you can learn to build your prosperity structure on a firm and enduring foundation.

Strong paper binding, attractive color and lettering; enclosed in envelope to match. Price, 50 cents for the three booklets to one address.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

S. Ada Lasater, Social Service Worker, Episcopal Guild, Belton, Texas.

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D. K. Smith, 228 Deering Ave., Portland, Maine. Telephone, 3841-J.

Sarah Jane Coward, 30 Rue Gallieni, Asnieres, Route 25, Seine, France.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

August 20 to September 20, 1919

The intelligent Power and Presence of the Holy Spirit, now active in me, is my assurance of perfect health in mind, body and affairs.

PROSPERITY THOUGHT

Held daily at 12 m.

August 20 to September 20, 1919

I praise and give thanks that the Spirit of opulence is now active in and through my mind, body and affairs.

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SILENT SEVENTY

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. Write the secretary for bulletin and further information. We will publish testimonials from members; this month we give the following:

Mt. Victoria, Australia—Your letter came duly to hand, explaining the Silent Seventy. I sincerely thank you for the literature, and appreciate the comprehensive character of these leaflets. Upon receipt they are stamped with our Truth Center stamp, and are laid upon a special table for distribution. You will rejoice to know that scarcely a letter goes out of my hands in which I do not include one or more of these valuable leaflets. They contain exactly what I wish to impart to every soul in Australia. I am most grateful for the privilege of being a member of the Silent Seventy, and am in position now to distribute freely this valuable literature throughout the whole of this continent. I may mention that my correspondents number thousands; my patients and pupils many hundreds; therefore you should shortly be more widely known in Australia than you are even in America. I hope some of the people receiving the leaflets from my hands will write you direct, and come into closer touch with your estimable work. I have recommended many to send direct to you for the Unity Magazine. There are many earnest seekers in Australia. I have the satisfaction of knowing that for sixteen years I have prepared the minds of the people of this country for the glorious message of Truth and freedom, for which the Unity School of Christianity stands, as does also the Church Universal of Australia, of which I am the founder and minister, and which is the principal Truth Center in Australia.

Including New Zealand and Tasmania, I am sending literature broadcast over our country, and am therefore in good position to handle your leaflets, being familiar with the different classes of literature for these respective districts.

I am getting into working order for a still greater and more concentrated effort in the field of literature, that I may be in position to spread the good news everywhere throughout our young land, until the knowledge of the Lord shall cover the whole of Australia, and indeed the whole earth, that the kingdoms of this world may become the kingdom of God.—*Sister V. C. M., S-70, No. AD-56.*

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
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San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
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Religion and science—Science in Christianity—Creative action of the Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR — THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE — HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The Power of the mind to build or destroy—The

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effect upon the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence — Divine illumination — The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

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The original creative Word — The Word made flesh—Man's own consciousness—Thought vibration —Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets—The greatest discovery of all ages—The everywhere present substance.

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The Children Should Be Remembered And Let Us Send The Birthday Gift

You who read this page have in mind one or more children who are dear to you. It is your wish that these little ones be happy, especially on such an occasion as their birthday. But your problem has often been—What shall I give this year?

An ideal gift is in the process of construction. Unity School has solved the birthday gift problem by creating a new gift that will delight the heart of all children. Beginning August first, of this year, a charming and interesting monthly book will be issued.

This monthly book will be called the New Wee Wisdom, and its subscription price will be $1.00 a year. But we will enter the names of children and young people on the Wee Wisdom list for 50 cents, if the subscription is received before August first.

Wee Wisdom will teach the child that each birthday brings new possibilities for growth and unfoldment, and that the wonderful teachings that Jesus gave 2,000 years ago are practical and can be applied to the child's everyday life to make him sweeter, nobler and happier. Soon the child will learn that every day is in reality a birthday of joy and love unending.

Let us suggest that you send the magazine

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for a birthday gift to some child. It matters not when the birthday is. Send the subscription now, and we will begin the subscription with the month of the child's birthday. An attractive birthday greeting will be sent by us on the child's birthday, with your name written upon it, as for instance—

TO JAMES FROM UNCLE DAVID

With greetings on your tenth birthday, and with the promise that a delightful and interesting visitor will come to you every month until it has made a round of twelve calls. The name of the visitor is Wee Wisdom.

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Child's address.....

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From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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Lessons in Truth

By H. EMILIE CADY

Has freed thousands of lives from the fetters of worry, sickness, and poverty, and brought them into the knowledge and possession of happiness, health, and prosperity. This book should be in the hands of every one who needs freedom.

CONTENTS

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty —Which?

An Extract from "Lessons in Truth"

Victory must be won in the silence of your own soul first, and then you need take no part in the outer demonstration or relief from conditions. The very walls of Jericho which keep you from your desire must fall before you.

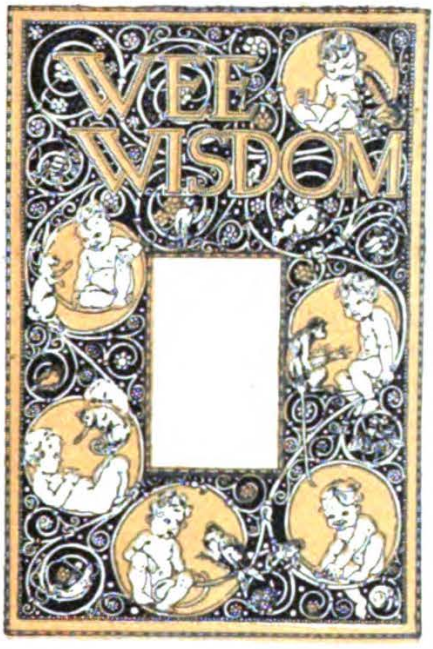
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The New Children's Magazine



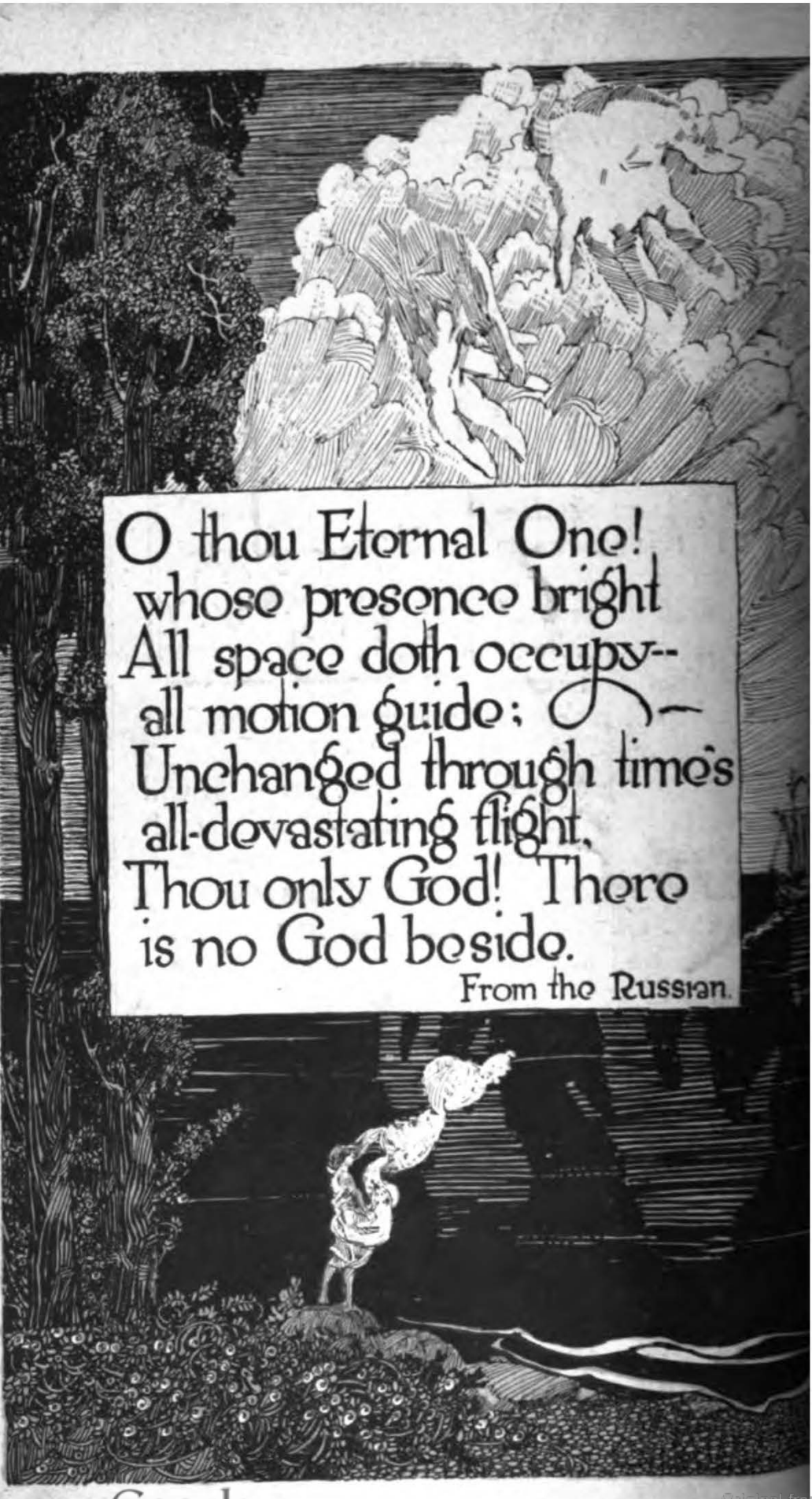
HERE are good tidings of prophecy fulfilled. Has it not long been told that there would come to the children of this new age, a periodical that would delight the hearts and minds of these little ones? Behold! It is now on its way to us.

And let us see what this new Children's Magazine will contain when it makes its appearance August first: "Peter Pan—Walks and Talks With Boys," contributed by a man who *knows* boys—this will be a feature; "Busy Sunbeams," needle craft by a competent teacher; "Star Stories—Studies out of the Book of the Sky;" Beautifully illustrated Bible Stories; A puzzle page; Clever drawings and illustrations by an artist; Various writers will contribute nature and animal stories, (with hand drawings that will appeal to children); Poems and Pillow Verses with illustrations; also a live Booster Club with our Royal in charge, and all of the reading will be in large type for the children.

The cover will be attractive, printed in two colors. The size of the new magazine will be 7 by 10 inches. The price after August first will be $1.00; until that date subscriptions will be accepted for 50 cents. We urge you to place this worthy magazine in the hands of His little ones.

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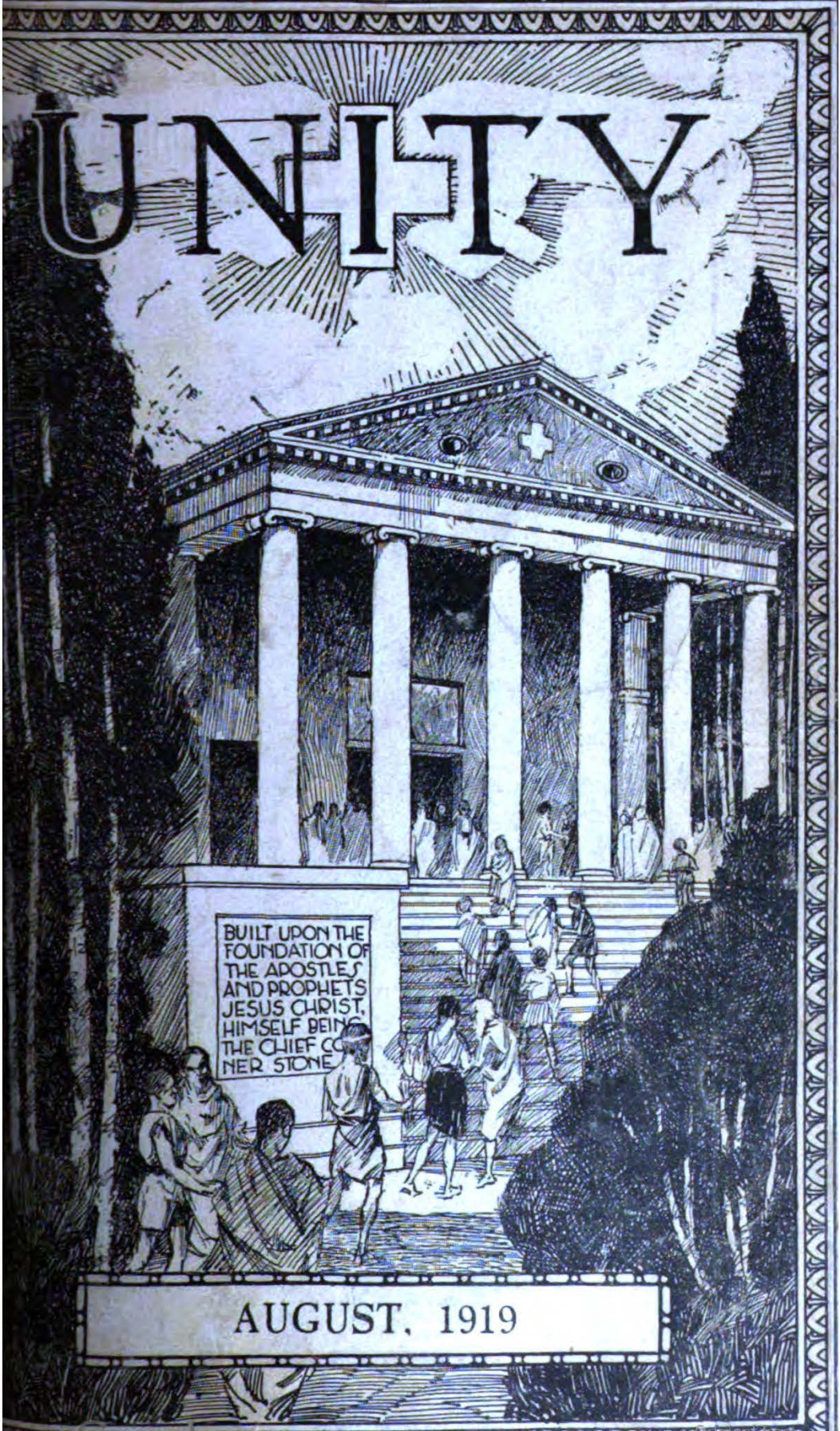
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CONTENTS

Growth in Wisdom, *Charles Fillmore* 101

The Life More Abundant, *Mary C. O'Neill* . . 107

Delusions and Their Treatment 113
Arthur Dudley Hall, D. M. D.

Infinite Supply, *Ethelind Lord Campion* 120

Lesson Story: The Formative Power of Thought, *Alice Ruth* 126

My Lord's Prayer, *George Crouch* 130

The Works of Jesus, *Ralph Waldo Trine* 132

The Fullness of the Law 134

Regeneration, *Anna V. H. Rutherford* 136

Sunday Lessons 139
- Winning Others to Christ 139
- Christian Missions 142
- Social Responsibility 145
- Temperance Lesson 148

The Home 153
- Home Again 153
- Health in the Home 154
- My Home 157
- Home Ministry 158
- Precepts 159

Silent Unity Department 160
- Class Thought and Prosperity Thought 160
- Extracts from Letters 161
- Silent Unity Healing 165

Publishers' Department 179

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DEVOTED TO PRACTICAL CHRISTIANITY
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VOL. 51 KANSAS CITY, MO., AUGUST, 1919 No. 2

GROWTH IN WISDOM

[Extracts from a lecture by Charles Fillmore, in Unity Auditorium.]

THE TEXT of our lesson is the visit of the wise men to the young child Jesus. These wise men came from the East; they brought with them presents of gold, frankincense, and myrrh. They visited Herod, the ruler of the country, and he requested them to find the place where the young child lay, that he also might visit and worship him. They found the child, but returned to their own country by a different route; because of instruction received from the Lord in a dream, they did not return to Herod.

This history is a symbolical account of the development of a new state of consciousness in man. It may be called the birth of the Christ in the soul; and all the experiences which this young child went through are representative of what takes place in the soul of every man who comes into the higher spiritual state, the Divine Man.

The spiritual unfoldment recorded as the life of Jesus is something of which any of us may take advantage, if our minds reach out for the perfect expression of the ideal man. We have within us the ideal

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potentialities, but they must be brought into expression, and that expression must be based upon ideas of absolute good in God and man, to become effective in a Christ child.

Through study of the animal and vegetable life of the planet, evolutionists have arrived at the conclusion that man has come up through various planes of consciousness, from a simple cell to an aggregation of cells; these steps have, at certain stages, been greatly broken in their continuity. Darwin wrote some most convincing books, tracing the various steps that man has passed through. The "missing link" is his way of accounting for the most important break in the evolutionary chain. A recent philosopher tells us that science cannot account for the gap between the monkey and the first man of the stone age. The primitive man lived in a cave and was covered with hair. The search is still on for the animal that will close the gap between monkey and man.

The only satisfactory explanation of man's creation is based upon a philosophy that considers the evolution of ideas instead of the evolution of forms. At any stage of development it is possible to ingraft into the man-consciousness a higher type of ideas, and this method followed in the successive steps of man's ascent, explains how the simian gives birth to a race that develops the superman. Horticulturists graft little sprigs of seedlings upon old trees, and bring forth fruit entirely new to the tree. So the monkey that desires to stand on his hind feet and walk upright, gets an upright idea, an idea beyond that of his parents; he becomes a better monkey, less monkey and more man. This law of the incarnation of ideas into human forms is observed all through the natural world. Gaps are noted in the evolution of ideas, and these gaps are likely to occur in the present, since they have occurred in the past. The Christ is the incarnation into the Mary and Joseph con-

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sciousness of the magnified Deity in man. Mary magnified the Lord and brought forth Jesus Christ.

Jesus Christ is the supreme Man. He demonstrated over the small things of the human family. He rose above the difficulties and the oppressions, the "whips and cords" of life, and became master of every situation.

We who know the law of the real incarnation are striving for mastery, but we do not seem to demonstrate as we wish. Why? Because we have not been "born anew." Jesus taught the wonderful Truth of rebirth, but, misunderstanding it, our teachers have said, "When we die and go to heaven, we will have our spiritual ideas fulfilled. God has prepared a place for us"—a sky heaven. But we have ceased to be satisfied with this theory and want facts; we are finding, as Jesus taught, that heaven is not a place, but a condition. "The kingdom of God is within you."

It is supremely important that we develop the higher forces within us; that we seek the Christ consciousness, which, when unfolded, will lift us above our environment and make us masters of all things. The Almighty is waiting for us to step forth and say, "I am in Christ, master of my environment." Walt Whitman said: "Nothing exterior shall ever take command of me." That is just what God is waiting for each one of us to proclaim. He desires that we be master of every situation; that we have perfect control over our bodies. Through what? Through Christ in us, our hope of glory.

But mere dominance of will is not going to make us superior beings. We must know that there is a law and that this law is written deep down in the stillness of our own hearts; that through prayer and meditation the mind becomes inoculated with these Christ ideas; that the ideas flow freely to every part of the organism, setting into operation the Divine Law, which will bring forth the real man, the Christ of God.

In our text the wise men from the East represent the

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potential ideas which exist within man. God inhabits man as an infinite possibility. In the very beginning man was given dominion and power over all states of consciousness. The wise men from the East (East always represents the inner), carry to the young child, the newborn idea of the Christ, gold, frankincense, and myrrh. These gifts are representative. They represent qualities of mind, given by Divine Wisdom. These wise men are bringing to us the consciousness of that which has been ideal. Gold represents the most precious substance. Gold is the standard of financial values between all civilized nations. Men are searching for gold the world over. It is not the most valuable of the metals, but it is the most universally accepted as representative of riches, of wealth. These wise thoughts tell us that we have all riches; that God's mind in us has given us possession of this universal ether substance.

Gold is the concentration of an etherial essence. Gold grows from the invisible. Pickaxes with streaks of gold deposited on them have been found in old Spanish mines in Mexico. Where does gold have its original source? In the universal thought-substance. The gold which the wise men brought to the child Jesus was a consciousness of the everywhere richness of infinite substance. To follow Jesus in prosperity we must charge our minds with wise and rich ideas.

Another of the presents was frankincense. Frankincense is a perfume, one of the richest of all perfumes. We are told that the sense of smell approaches very close to the spiritual. Frankincense represents in man the transmutation or spiritualization of material things to spiritual essences. When the Christ-Mind begins its work in the body it has to meet many obstacles of material character, and there is a constant refining process necessary. So we wise metaphysicians take advantage of the food we eat, that it may be as spiritual as possible. We are careful about the air we breathe, and are especially watchful of the thought atmosphere

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with which we come in contact, for we know that we must raise every cell in the body to a higher consciousness.

Myrrh represents the power of love. God told Moses to take myrrh and a certain oil, and to anoint all the instruments used in worship in the tabernacle. The tabernacle represents the body, and we must anoint with myrrh, with the love of God, every part of the organism through the wisdom of the mind. We must daily give presents of love to the young child. It lives upon love. Jesus, who represented the growth and full expression of the new man, the Christ child, laid down love as the highest of all the laws; he emphasized the fulfillment of the law of love, love of man to God, and love of man to his neighbor.

It would seem, knowing the wonderful glory that comes to a man when he develops his spiritual nature, that we would every one be earnestly seeking the inner illumination, that we would be willing to give up everything else to attain it. But it is not so. "The flesh lusteth against the Spirit, and the Spirit against the flesh," said Paul. The man who lives in his appetite, in his passion, in his flesh, does not want anything but the flesh consciousness. When this is in the ascendency, he seeks the things of the world. He says: "If I have plenty of money in the bank, I guess I can get along all right. You can take your religion. I do not know anything about a hereafter. I do not know anything about another world. But I do know that if I have plenty of money, I can get about anything I want." That is Herod. He is the ruler in the world-mind, and if we do not watch him he will slay the Christ child.

We must be on our guard against this subtle sense mind, and take tender care of the little, innocent, new idea which has been born deep down in the heart. We must not give it over to the keeping of Herod. We must dwell within, nurture it, care for it, and at its beginning hide it away. If necessary, we should take it

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down into Egypt [darkness] when Herod seeks to kill it. Jesus Christ said: "What I say unto you I say unto all, Watch." Watch what? Watch for this destroying thought which is satisfied with the old, which is trying to carry the old conditions, the old world, and even flesh and blood into the kingdom of God. Flesh and blood cannot inherit the kingdom of God. A new man is necessary—a new man, a new body, a new mind. "Be ye transformed by the renewing of your mind." Renew the mind, and the body will follow as the day follows the night.

I would impress upon you that the Christ-Mind is not forced upon anyone. It comes only to those who seek it. "Seek, and ye shall find; knock and it shall be opened unto you." It is true that we all at times have the divine urge for higher things, but few press forward to the consummation of which that urge is but the forerunner.

Again, remember to protect the new mind in Christ. Do not let it get cold through neglect, nor be killed out by a flood of thoughts from the sense mind. Let Christ be formed in you. Let Christ be developed in you. Let Christ reign in you.

THE PILGRIM

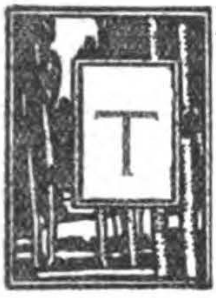
Man comes a pilgrim of the universe,
Out of the mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar-fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted on the void.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God.

—*Edwin Markham.*

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THE LIFE MORE ABUNDANT

[From an address by Mary C. O'Neill, in Unity Auditorium, Sunday, May 18.]



THIS IS the season of the year when the mind turns to life and growth, so Life More Abundant is a fitting subject for today's lesson.

The universe is a panorama of evolving life. Evolution, progress, growth, these are the great thoughts that nature forces upon the mind, no matter in what direction we may turn. Nature's kingdoms are continually evolving; nations rise, mature, decline, only to be followed by a higher type. Race follows race, and from decaying civilization there always comes a better civilization. Throughout is ceaseless change, eternal progress; and herein lies the hope of man, that he need not remain what he appears to be, but that anything which he can imagine he may achieve; any power that he can picture may be his. The rapidity with which he evolves depends upon his understanding of the laws, which in the past he has been subject to, but which he is beginning to understand he can master. The Life Principle is working on eternally, expressing itself in all the varied forms of manifestation, from the lowest atomic structure on up through the different stages of the vegetable and animal kingdoms, and in the highest degree in man. Man can become conscious of the Life Principle; he can draw upon it, and by the power of his thought direct it into whatever channel he chooses. All that is below man in the scale of life he has been able to study and understand, and to him these have constituted this world. Intuitively he has felt that life is eternal; not comprehending the truth, he has thought there must be a future life, and so has built into his mind another world.

Just now we are all feeling the impulse of new life,

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because nature is so busy in the expression of it everywhere; and as this life is expressed so freely on every hand, each soul, though he may have no knowledge of the principle of life, gets a dim vision of his freedom from the bondage of the past; a bondage that gave him no power of life; a bondage to the thought that life is given to us and taken from us by the will and power of a supreme Being; a bondage that held us separate and apart from life. And this vision, coming as it does from the external where we see the one great characteristic of life, activity expressing itself in wonderful growth, causes us to take on a more buoyant step, to assume a more hopeful attitude, to feel the joy of living and to sing the song of life. It has had a tendency to rejuvenate, revitalize, and regenerate. Why? Because we have to some extent, though perhaps unconsciously, entered into the spirit of life through the teaching and example of the season. This hope, this joy of which the season's growth is a symbol, brings immortality nearer, and makes the days and their duties the great eternal now.

As there is a way of life for nature, so there must be a way of life for humanity; for there is but one life, and that life is; it neither ebbs nor flows, but abides in its fullness everywhere. The life in nature and the life in humanity are but different expressions of the one life. In fact, life is the development in the sphere of humanity of that profound law which pervades the dominion of the universe, a law which has been violated if we are manifesting inharmony of any kind in our lives.

Seeing that life is manifesting greater and greater possibilities in the eternal progression, we are led to inquire why this is. We solve the problem when we study the evolution of mind in man. Life and mind work as one force. We must remember that the Life Principle is without form or quality; it only assumes such form and embodies such qualities as we give it with our

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thought. Every thought, every emotion, adds its quota, imparts its quality to the expression of the Life Principle. Life and consciousness are both embodied in every form of manifestation; the greater the development in consciousness, the higher the manifest form. There is always individual consciousness where there is individual life, for consciousness is a part of life. It is that which feels life, knows life, and responds to all that affects life.

Having changed his conception of God from the idea of a limited personality to that of an Infinite Principle at work within himself, man has set his face toward the truth. He begins to perceive that life after all is not a chance concern over which he has no control, but that there must be a way to get satisfactory results through the use of the principle which he is beginning to understand.

The intelligent working of the principle of life is governed by the knowledge that there is but one presence and one power, and that presence and power is always Good. We have declared that God is omnipotent and omnipresent, but we have not lived our lives from that standpoint. We have not realized God as an important factor in our lives at all, because we have not taken seriously the teaching of Jesus Christ that we are spiritual beings, living in a universe of spirit, and that God is Spirit. It is only as we enter into the spirit of life that we enter the abundant life, for in the spiritual sense of life alone is there true freedom to be found. Man always has been, is now and always will be a spiritual being. All the power that he has is in spirit; all that he is capable of is a matter of spiritual development. Then all that man has to do as an individual is to regulate himself and not attempt to regulate the laws of life.

Principle does not deviate or change to suit this one or that one; it is man who must seek to understand the law. It is in the power of everyone to acquaint

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himself with spiritual laws and to obey them, since in no wise can he possibly alter them. What are spiritual laws? They are the orderly, unchanging action of Infinite Love, Wisdom, and Power. To love the Divine Law, to obey it from love, to choose the path of wisdom and walk therein, is the way of life. To think and act in unison with Infinite Love and Wisdom is to have the maximum of power and freedom, and thus experience the maximum of good. But just to the degree that we deviate from thinking and acting in harmony with Infinite Love and Wisdom are we limited, and just to that degree do we experience inharmony in our lives. If we would gain perfect mastery over the personal self, if we would rise above disease, if we would become sufficiently poised to master every adverse condition, we must unite ourselves consciously with the Infinite Will.

The more we realize our oneness with God, the great Source of life, the more conscious we are that he is a present help; that life is not something to be endured, a mere existence to be wearily dragged out, but a satisfaction and a joy. The more fully we realize the dignity of our divine birthright, the powers of development which are enfolded within us, the heights which tower above us and which it is possible for us to attain, the more do we gladly claim our kinship with God. Then every moment of time is an opportunity and a privilege to express this kinship. The foundation of a new life is laid when we become conscious within ourselves that we are alive with the life which is God, and that we are good in spirit and in truth.

We have been in bondage long enough to the thought that life is limited to threescore years and ten, or less, and that it is full of sorrow, dread and fear. Now while all nature is so wide awake in the expression of life, let us arouse from these old ideas of the ages. "Awake thou that sleepest," and accept the teaching which nature is endeavoring to give us of the life more

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abundant, a teaching which points to eternal life. Jesus came that we might have life, and have it more abundantly. He did not come to give us life. He came to show us how to become conscious of life, even as he was conscious of it. Through his consciousness of life he healed the sick, raised the dead, and it is within the power of everyone to attain his consciousness and do the works which he did. "Call upon me and I will hear you," is not a meaningless statement; neither does it indicate that we are to call on a personal God in a distant place called heaven. It means that the Adam in the consciousness is ever waiting to receive the imprint of the Spirit. When the material calls the Spirit responds, and thus is worked out in consciousness the great principle of Infinite Love and Wisdom, which transmutes and transforms all that is adverse to the higher, or Christ, consciousness.

There is a great cry going up all over the world today for more and more life. Man is seeking with the mightiest microscope in the minutest form to discover the germ of life. He is seeking to prolong it, to restore it, to create it. We have been seeking in the without, but we will not be satisfied until the finite clasps hands with the Infinite, until every soul has found God the source of life within, until the constructive, organizing principle of life is consciously recognized as a healing factor. This reconstructing, repairing power has been with us all the time; it has been awaiting our broader vision, and the coöperation of every faculty of the mind, to bring it forth with such dynamic action that we may speak the word that will bring immediate results.

We have the ideas back of life. Who can estimate the power of living ideas? They are the source which meets every need; they are the supply that is equal to every demand; and they are yours and mine to the extent that we make them ours by becoming conscious of them. We handle life with the ideas which we hold in mind, and if we handle it successfully we

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replace all ideas of sin, sickness, and death with ideas of righteousness, health and life. These ideas will spring up in us to eternal life. They are being felt all over the world today. People are being taught how to solve their problems by right thinking; thinking the truth about themselves, about God, and about their relationship to him. If we have been plodding in this direction it has been because of lack of understanding; but with increased understanding and perfect obedience we will get a steadier gait, which will bring us more speedily into the consciousness of life eternal. In the name of Jesus Christ triumphant, the name which is above every name, will we go forth conquering and to conquer until we have made conscious at-one-ment with all life, all love, all power.

To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations.

They shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life.

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things.—*Selected from Revelation.*

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DELUSIONS AND THEIR TREATMENT

ARTHUR DUDLEY HALL, D. M. D.

SO THAT we may have the same point of view regarding the subject under consideration, let us begin with a dictionary definition. A delusion is "anything which is falsely believed, an error in belief, a deception of the mind."

The visible world depends for its existence upon the invisible, mental world, which is the real and only world. The visible world is changeful; the invisible, real world never changes. From the relative point of view there seems to be many causes operating in the visible world, but in truth there is only one cause. This one cause we call God, underlying all things, but obscured to the one who sees only from the visible standpoint. There are many names which we recognize to be names of God. "Mind" is one name; and for convenience we will use this name in this article.

Mind is always active. Furthermore, Mind acts according to law. The law of mind action is the law of expression; it may be stated in the words that "like produces like." The law is our salvation from all sorts of adversity in our affairs, as well as from inharmonious circumstances and conditions of the body and of the mentality.

To illustrate from the relative point of view:

A delusion or false belief is put into action; result, inharmonious conditions. A counterfeit half dollar, believed to be genuine, is tendered in exchange for postage stamps; result, no stamps, a sense of loss, and a possible explanation. A train dispatcher believes that the one hour change has not been made in the standard time, consequently he signals for trains to leave the terminal according to unchanged time; result, trains off schedule; confusion at the stations; possible train wrecks.

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These illustrations are sufficient to show that regardless of its nature, a delusion, when put into practice or acted upon, always produces adverse results. Mistakes produce mistakes or imperfections.

"Ye shall know the truth, and the truth shall make you free." Knowledge of even relative truth regarding the above mentioned coin, change in time, etc., would have done away with their respective disagreeable results. One who continually lives according to the absolute Truth will not have any such experiences.

Knowledge of relative truths never frees one from bondage to false beliefs nor from their results. There are optimistic people who have such a faculty of looking at the bright side of life that they become actually indifferent to adversity in any form. They just let things right themselves. This way is good so far as it goes, but, since the result can be but temporary, it is not the highest.

Many people, having a partial understanding of the principle of life, are led to believe that there is good in everything. Because of this belief they passively endure any and all inharmonious conditions with the purpose in mind of learning a lesson or attaining some good. Endurance is good, but, like patience, when held to for too long a time, it becomes negative, thus losing its virtue. Passive endurance gives but relief, while the practical application of the absolute Truth gives release.

We are taught that by our thoughts we can bring about any desired condition. Very true! However, we should be wise, and bring into visibility only that which is for the good of all. We have heard such remarks as "When I feel a cold coming on I just use my will power to prevent it," or, "My work is so confining that I cannot take the time to get over this difficulty, so I keep on going in spite of my feelings."

The exercise of the will is essential. But unless we use our wills to bring us into a realization of perfec-

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tion, we never will be completely free from various forms of adversity. Human will power is not sufficient. Divine Will makes free.

"As he thinketh within himself, so is he." Whatever a man may believe himself to be, he is, nevertheless, the expression of life, love, mind and power—almighty Good—God. Consequently, we understand this quotation to mean that experiences will correspond to the point of view one has of himself.

To solve any problem, one must have a governing principle of action. The principle of life by which all of our problems can be satisfactorily solved, is "God, All-Good, is all there really is." With this principle firmly established in our consciousness, and by looking our problems in the face and measuring them by the principle of life, we may have permanent release, rather than temporary relief.

Delusion Number One.

Every person who is not experiencing abundance of all-good, perfectness, is certainly putting some delusion into practice. Results in themselves are self-evident proof as to whether Truth or delusions are being expressed.

Do you ever have a tired feeling or a feeling of pain? Do you ever feel ill? Have you ever thought that someone else could do a given thing a little easier or better than you could do it? Have you ever come to a place where you would like to be more competent? Have you at any time had any sense of incapability or inefficiency? If so, it is certain that you have considered yourself to be human, mortal, a being with a physical or material body. This conception of man is one of the greatest delusions mankind is putting into practice, and from it comes the effect of self abasement and unrest.

Treatment.

Remember your Principle. Remember that God is Spirit, Mind, Life, Love. Remember that you are

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an expression of Spirit, Mind, Life and Love. Remember that since you are an expression of God only that which is true of God is true of you. Rejoice, then, that you are a divine Spirit-Being, expressing yourself through a pure Spirit body. Rejoice that life is always well and strong. Rejoice that mind is always capable and efficient. Rejoice that the life which you are, can and does accomplish all things.

Release comes, not by fighting, struggling and trying hard to do certain things or to think particular thoughts, but through the realization of the truth of being. We think true thoughts, not to make them come true, but because they are true, and because we desire to come into the realization of their truth.

Delusion Number Two.

Possibly your business is not as active as you would like to have it. Oftentimes you may wonder why you do not have as many things as your neighbor has, or as many influential friends as some of your acquaintances have. Perhaps you worry when you consider your expense account, while being fully aware of the fact that the money due you would, if it could be collected, make everything easy for you. Providing you had this, that, and the other thing, you feel that you would be perfectly happy and be able to live rather than merely exist. You are apt to feel that your supply and support is dependent upon a particular person, a certain line of occupation, some firm, or other outer agencies.

Fear, worry and anxiety in innumerable forms, as well as feelings of lack and unhappiness, are the results of the delusion that you are separate and apart from God, and that your supply and support come from your fellow men.

Treatment.

Always remind yourself of the truth of being that God, All-Good, is the one mind, the one power, the one life and the one and only presence—omnipresence. Let thoughts of what you are enter your consciousness. Tell

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yourself the truth that all good is right now established within you as your life, your mind, your power, your very existence.

Establish in your consciousness the idea that God, not man, is your supply and support. Recognize that since God, All-Good, has become visible as you ("I and the Father are one"), and since you are continually expressing yourself, only good, and all good, results because such is the law. Be positive in declaring that all avenues are open whereby your supply is continually becoming tangible to the senses. Do not hesitate to acknowledge that the life, mind (wisdom and understanding) and power that you are, is the source from which you receive all that is needful and necessary for your perfect development. Do not hesitate to acknowledge that prosperity and success are continually expressing in, through, and for you. Follow this realization with the actual practice of using the life, wisdom, understanding and power in everything that presents itself to you. "Faith, if it have not works, is dead."

Delusion Number Three.

There are many who depend upon the advice and counsel of others. The result is not always satisfactory, because the would-be help is frequently not based upon the truth of being, but rather upon facts, actualities and appearances in general. We see thousands going here, there, and everywhere, doing this, that, and the other thing, to find health of mind, body and affairs. Men everywhere are searching for Truth. Instead of finding it they find themselves farther away from it, and in greater bondage. They are so busy in their search that they fail to recognize that for which they are looking. People attend lectures, take various courses of study, employ physicians, ask the aid of teachers, healers and practitioners, in order to experience mere physical comfort. To their great disappointment the help that they receive brings only relief. Their old difficulties frequently return in greater degree.

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Frequently we meet people who, understanding a little about the power of thought, and having a desire to be broad minded, listen to and agree with every belief that is presented to them along this line. The result is that they become confused and do not know what to believe. This comes about because they do not disregard the beliefs that are relatively true, and accept only those that are based upon the Truth of Being, and therefore absolutely true. Confusion always results in adversity.

All such experiences are due to the fact that people are living in the belief that there are many minds, some of which are wiser and stronger than others.

Treatment.

Remember that there is only one mind, and that you are this mind, because you are an expression of God—Omniscience. Establish within your consciousness the truth that because your mind is the God-Mind you do not need to depend upon anyone or anything for any good. There is within you a Spirit of truth which will lead you into all truth; you "need not that any one teach you" anything. The mind which you are, is in itself, the source of All-Good. Be firmly convinced in your own consciousness that since God is Good and Mind is Good then Mind is God. Since there is only one God there is only one Mind. Depend upon this one Mind, thinking in you every moment, to guide and direct your every activity.

"Acquaint now thyself with him [your mind], and be at peace." Take time to be quiet and to realize the truth of your being. Practice being broad minded by recognizing that the one and only presence, visible and invisible, is the presence of God, Good, regardless of appearances. The more good you recognize the deeper becomes your realization of your oneness with God. By continually keeping in remembrance that only the Good is true, you can easily discriminate in selecting the beliefs you desire to establish in your consciousness.

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Declare your Godhood. Recognize that since you are the God-Mind you embody all truth. Instead of seeking for Truth, just sit still long enough to realize your oneness with it, and then act from this realization.

Regardless of the character of the delusion which occasions your various adverse experiences, you can free yourself from it. "Be ye transformed by the renewing of your mind." Since a firm belief in something which is contrary to Truth results in adversity, harmonious conditions of mind, body and affairs will be the result of your firm belief in that which is true. The true consciousness comes as a result of meditation, silence, and realization of Good.

In the solution of any so-called problem it is necessary to spend time in the application of the principle governing harmony. We must be persistent and steadfast in living according to the principle of life, in order to free ourselves from the results of our false opinions and beliefs. However, it is wisdom to live from principle, not for the sake of the results, but because that is the intelligent way in which to live.

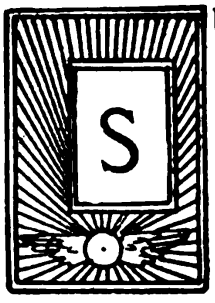
Go forth with thy message among thy fellow creatures. Teach them that they must be guided by that inner light which dwells with the pure heart, to whom it was promised of old that they should see God. Teach that each generation begins the world afresh with perfect freedom; that the present is not the prisoner of the past, but that today holds in captivity all yesterdays, to compare, to judge, to accept, to reject, their teachings, as these are shown by its own morning Sun. —*Emerson.*

No man can incline his way in the slightest degree to the will of God without having a flood of light shine round about him that all the learning in the world cannot afford.—*James Denny.*

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INFINITE SUPPLY

ETHELIND LORD CAMPION



UPPLY, the dictionary says, is sufficiency for all wants; to be supplied is to be filled and furnished. When we are supported we are not only propped, but we are maintained, sustained and preserved. Think what it would mean to us to really and truly and wholly believe that the infinite and eternal principle of Good supplies and supports us in the fullness and completeness of these definitions.

No failure, no loss, no lack to the limitless supply, the efficient support of universal intelligence, omnipotent power, all-encompassing love! When we are in conscious partnership with God, our investments are gilt-edged, our dividends sure, our safety assured.

Man is so constituted that he wants all; he has been called selfish, greedy, presumptuous, but this is because he has grasped at a fancied good that seemed to take from the good of others. The desire is legitimate. He is entitled to all because it has been already bestowed; it belongs to him, but it also belongs to every man. Good is all, and man can never be satisfied with less. Infinite supply is, as God is; not created to satisfy a whim of yours, nor to be depleted by your using. It is not apportioned in fractions; it is whole, complete, inexhaustible, indivisible. You may have "Allness" from everlasting to everlasting, if you will accept and trust and use it; but "someness," division, partiality, is forever fleeting, forever unsatisfactory, forever untrue.

We are like little islands of negation, fancying ourselves separate and apart from God; but all the time his completeness surrounds and protects, and all the time we unconsciously draw upon and are maintained by that encompassing Good. Above, below, in, and

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out, at the right, at the left, at no smallest point does that contacting Presence of Love fail us, but being not always aware of it, we fancy ourselves alone. Thus we are restless and forlorn, ever seeking, ever questioning, never satisfied; yet ever and always rest and perfect satisfaction flow completely around us, ready and eager to give what we so ardently desire and understand so little how to take. All we are asked to do is to open up our points of contact (which are numberless as the sands of the sea-shore), and let the exhaustless reservoir of God's completeness flow through as well as around us.

The first step toward conscious contacting of this infinite supply is, of course, recognition that *it is so;* that this inexhaustible supply really and truly exists, and is open to us.

This touching of the eternal verity of the All-Good is a conscious withdrawal, or going within, to the place of power; it is focusing to an inward point all our thoughts and desires; it is going back home to the center of calm in the midst of the storm of externalities; it is retiring to that secret place where we come face to face with God and good.

From this central place of power we say, with God, "Let there be!" and the manifestation of the external thing *is.* Supply always was, is, will ever be; it awaits our word of command, our vital faith, to become visible, just as the properly connected pipe furnishes water when we have faith enough to turn the faucet. Faith is use; it is putting to the test the power which we say we believe in. "Prove me now," this power demands, and see; realize and manifest outwardly what you have perceived as a spiritual truth, an inward verity. Faith is the substance, the very warp and woof, the essence, of things hoped for; it is the evidence, the eloquent testimony, of things not yet seen. Faith is the proof positive of that inner knowing which really requires no external evidence, which projects into externality by the

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very dynamic quality of its knowing, what already is so with God. The one and only thing demanded of us is trust, confidence, belief, loving faith, and acceptance. God supplies all else—everything that the heart of man can conceive of—and then promises us inconceivably more wonderful and beautiful creations of his own heart when we are ready to receive them.

In reality we desire good, or beauty, love, wisdom, and their symbols, because good in any form is an attractive substance; it is potent with energy; it lends itself freely and without reservation to any opening in our consciousness that will allow it to express; it attracts our thought or desire by its magnetic reaching out for channels through which it may flow without impediment. Paul tells us to let the mind of Christ Jesus be in us, and it is this willing surrender and openness to receiving that places us in eternal communication with Infinite Supply.

Think what it would mean to us individually, if we could spend each and every dollar that passes through our hands with the full and perfect confidence in the God-Principle of supply that the dollar represents! "In God we trust," we proclaim—and proceed to worry because the dollar buys so much less than it used to! "In God we trust"—and where is the next dollar coming from? If we really trusted in God for our supply of good, we would use what we have with absolute confidence that our fearless spending would be the opening of the spigot for the free flowing of *all we could use.*

The serpent came to Eve as a *questioning* of the justice and love of God. "Hath God said?" etc., etc., thereby raising a doubt in Eve's mind which initiated that sense of separation from God and good which resulted in her expulsion from Eden.

So today the serpent of doubt raises his head in the form of a question mark. "If I do not save and scrimp, who is going to provide me with more?"—and right

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there we turn our spigot the way of decreasement and limit the free-flowing of our supply.

"You may call riches temptation, but poverty is punishment," someone has said. The only real temptation of riches is to forget their source, and either hoard unwisely or spend foolishly; and the punishment of poverty is not from or of God; it is entailed upon us when we forget where and what our good really is, and who and what we really are. There is no temptation connected with the abundance of God's goodness, and when we are at one with it we will never come under the condemnation of a belief in poverty.

We limit and curtail our good by the fear we inject into our spending; every time we spend a dime or a dollar with a feeling of uneasiness or guilt, we are congesting the circulation of our own good, and of the good of the world. Every time we put a quarter or a dollar into a contribution box, and do it with an undercurrent of performing a duty, or because it is the custom, we are not really giving at all. Such giving separates us wholly from our gifts. If we cannot give from a rich heart, let us not give at all, for there is no joy, and little or no blessing in duty-giving. If we walk to save a nickel, and not because we love to walk, we are discrediting our Banker—God, who has bestowed upon us all of himself; we are subjecting ourselves to the limitations and the humiliations of an over-drawn bank account! Whether it be a nickel or a twenty dollar gold piece, let us give royally, like princes of the blood. "I give this offering to God," our Sunday School children say. If we would bless every piece of money that passes through our hands with this beneficent truth, "I give this money to the service of Good," and be in conscious at-one-ment with its inner meaning, we should see a miraculous flowering in the desert of our affairs; "I give this money to Principle, as Principle bestows its abundance of good on me;" thus we would arrive at that place of power where we take in and give out as

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readily and unconsciously of money as we breathe in and breathe out the air upon which we are dependent for physical existence itself. We would trust so absolutely and unthinkingly that we not only would not worry about it, but we would never give it a conscious thought at all. We are not afraid that the air will be exhausted; we happily take what we can use, no more and no less, and when we have used it, we give it out again.

Receiving and giving are the two arcs that make the perfect circle; either one is incomplete and impotent without the other. They are the positive and negative poles that complete the circuit of God's love and competency.

Our only real possession is what we give away. We can have nothing but what we *are;* and that must be manifested, used, or it becomes buried so deeply that consciousness concerning it ceases to be active.

If the sun said, "I will conserve my light and heat, lest the time come when I run short of both," darkness and negation would be the result.

If radium, that inexhaustible wonder of effluence, should lose faith in its power of giving out, it would cease to be itself. It would become an inert substance with no power of radiation, no plus virtue to distinguish it from the less vital metals.

So when man attempts to draw within himself what it is his mission to give out, he loses all he seeks to gain. The strongest factor in making Jesus remembered for two thousand years was his loving service to humanity; he gave to the world the gospel, not of getting, but of giving. He who was conscious of having received all, freely gave his all to those who would accept.

There is a certain divine recklessness, a knowing of reserve power, that is always sustained and proved by the Giver within. We never trust that One in vain; it fails us never.

It is not the value of the coin, or the bigness of the

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service that is the criterion of true giving, but the motive, the intention, the feeling which prompts the giving. It is blessed only by the love that accompanies it, and the blessing returns to us in kind.

In truth, we cannot buy anything. We exchange; we give for something another has, something which we possess. If we could get away from the wholly factitious value sense, the feeling of "I pay for what I get," and think of any kind of exchange as a means of "carrying on" the life currents of the nation and of the individual, we would the sooner swing out into the universal consciousness where is oneness, wholeness, indivisibility—and so no *want*.

Happiness is ours only as we give it out to others; seeking to get it from others, we plant the seed of unhappiness.

The source of health is within—a never-failing spring of rejuvenation and regeneration. Seek it there, and not in diet or medicine, exercises or climate.

Love cannot be bartered or exchanged—so much for so much; the love that warms and heals and soothes is the love we bestow.

True wealth is the sense of inexhaustible richness within; it is evidenced by free giving, not to accomplish some personal purpose, however good, not even to be generous, but with the joy of pouring out the abundance of consciousness. Giving in this way without doubt or fear or dubious questioning, we should become like the conjurors who seem to pluck dollars out of the air, so magical would be our supply, so unfailing God's support!

We are encompassed about by the forces that make for righteousness. All power we possess, or seem to possess, comes from our accord with these forces. There is no lasting force, except the power of God.—*David Starr Jordan.*

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THE FORMATIVE POWER OF THOUGHT

Lesson Four.

ALICE RUTH

It was the second Sunday of the visitor's sojourn at the farm of Broad Acres. John, the farm hand, who had been the last discordant element to harmonize, sat out in the park in all the comfort of a recent plunge bath, fresh clothing and a clean shave. There was a look of serenity on his face which evidenced the renewing power of the Spirit.

"I was hoping you would come out here," he said, as the visitor approached.

"And I felt the drawing power of your thought," declared the visitor, seating himself in one of the rustic seats with which the park abounded.

"Thought has an active part in your doctrine," commented John. "Creation evolved from it; it caused man's fall and must bring about his restoration."

"As he thinketh within himself, so is he," quoted the visitor. As he spoke, the farmer, his wife and all the household, also some of the neighbors, came trooping into the park. Disposing themselves comfortably in seats near the visitor, they looked expectantly toward him.

"Don't let us interrupt you;" begged the farmer, "we all want to hear the good things you have to say."

"We were speaking of the formative power of thought," explained the visitor. "John has it very well epitomized in these words, 'Creation evolved from it; it caused man's fall and must bring about his restoration.' There are two qualifying adjectives that would make the statement clearer. He might have said 'destructive thoughts caused man's fall and constructive thoughts will bring about his restoration.' "

"It has been said that 'thoughts are catching.' Who has not listened to a remark and immediately replied, 'that's just what I was thinking'? Thoughts travel

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in currents. For example, two persons are talking excitedly; there is a current of fear thought in their minds; a third person enters and calmly dispels the fear. We say the current is broken. In a flash, we are swept by one current or another; our thoughts make us what we are.

"Thought builds all structures. Every created thing is evidence. To be specific, one can create stooping shoulders by holding weak and sorrowful thoughts. One can also create an alert and active body by holding thoughts of joy, lightness and agility; the shoulders become straight and the muscles of the body firm. Muscles of the face also show the character of the thoughts that predominate.

"While in Truth there is but one Mind, there are three distinct realms of thought in man. We denominate them the superconscious, conscious and subconscious. Through the conscious mind we take cognizance of the world about us. The conscious mind is sometimes called the objective mind. The subconscious is the storehouse of past thoughts. Some educators maintain that a thing once learned is never really forgotten, that it is indelibly stamped upon the 'subjective mind,' as they have named the subconscious. We may call it the memory, though it is more than that. The conscious mind takes the initiative and it gives impulses to the subconscious. The subconscious is always faithful in carrying out suggestions of the conscious. It is the subconscious that enables us to do things mechanically. Whatever we impress upon our subconscious mind reacts in our lives. If we wish only the good and true we must refuse to harbor an unkind thought. Affirm 'I will have only the good in my life. I love the good.' Keep the word good in mind, and look for good in everything. This will so impress the good upon our subconsciousness that it will bring good into our lives. Worry and anxiety will flee away if we refuse to allow them in our con-

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sciousness. So much for the conscious and subconscious minds.

"The highest thought realm is the superconscious, the garden of Eden where man dwelt before he fell from his high estate. There he had power and dominion; power to create by his thought. If he had always thought Truth he would have continued in this power. But he severed his connection with this higher consciousness. When man ate of the tree of knowledge of good and evil he indulged error thoughts in his conscious mind. The more he speculated in error the more fascinating this kind of speculation became. New and novel experiences lured him on. He saw evil as a reality and stamped it into his subconscious mind, setting evil forces going with such power that he could not stop them.

"Then Jesus Christ came, blessed Savior of the race. He poured into the race consciousness power and intelligence that changed the thought currents and established them in righteousness. He illumined the way back to the Father through the Christ consciousness, which is the superconsciousness. The conscious and subconscious must be made at one with the superconscious. Jesus made this atonement, and this is salvation.

"All ideas in Divine Mind must be brought out in the consciousness of each individual through the power of thought. Among these ideas are life, substance, intelligence, love, power, strength and order. To bring them into our consciousness we must think earnestly upon each word. Think of life, abounding in us and in all about us; abundant life. Do not limit it either as to time or vitalizing power. Jesus said he came that we might have life and have it more abundantly.

"Think of Substance. Mortal man, having lost his power of discernment, calls it matter, although in reality there is no such thing as matter. Life, intelligence and substance penetrate and permeate all things.

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Affirm this. It will overcome a belief in materiality. Realizing the omnipresent spiritual substance will overcome poverty and lack.

"The next word is intelligence, the all-knowing Mind. We are all offsprings of the one Mind, intelligent with the intelligence of Spirit. Call no one ignorant, lest we stamp our own subconsciousness with the thought.

"Let us consider love. We have heard high tribute paid to a mother's love. It is self-sacrificing and abiding, good as far as it goes, but mother's love is too often limited to mother's own children. Mother is ever seeking favor, place and preference for her own. Others may be pushed aside, but her effort for her own is untiring. Such is mortal mother-love. Pure love is unselfish. It seeks not its own. It recognizes the universal fatherhood of God and brotherhood of man. It is not limited to fleshly relationships. Love thinks no evil.

"Thoughts of power and strength make us conscious of our mastery and dominion. 'I am strong in the Lord and the power of his might,' is a good statement to increase one's physical strength and ability; it will help us to meet difficult situations successfully.

"Order is said to be heaven's first law. It means a harmonious adjustment of things. Affirm, 'Divine order is now established in my mind, body and affairs,' and you will soon see how you can systematize all your affairs and make them run smoothly.

"The heart is a thought center as well as the head. Let the Scriptures bear witness: 'As he thinketh within himself, so is he.' 'Let the words of my mouth and the meditation of my heart be acceptable in thy sight.' 'Out of the abundance of the heart the mouth speaketh.' 'Search me, O God, and know my heart: Try me, and know my thoughts.' The heart holds the record of our past experiences. It may be called the Book of Remembrance. It is our subconsciousness, that part of us

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that comes into touch with the mind of God, when we go into the silence. In this stillness we commune with God, and here the subconscious receives the word of Truth and coöperates with the conscious and superconscious in demonstrating Divine Law.

"This is what the prophet Jeremiah meant when he said, 'I will put my law in their inward parts, and in their heart will I write it.' And this is the way to bring every thought into captivity to the obedience of Christ."

(*To be continued.*)

MY LORD'S PRAYER

GEORGE CROUCH

My Father, who art heaven.

Heaven is where God is. God is everywhere. God is in this world, I am in the world, therefore I am in heaven. Without God, heaven would not exist. When I consciously know that God is here, then I realize that heaven is now.

Hallowed is thy name.

Knowing that God is here and that heaven is now, I offer him loyalty, honor, gratitude, praise, for his life, health, and goodness.

Thy kingdom is come. Thy will is done on earth now.

God is everywhere, therefore God is here. His kingdom is where God dwells. His kingdom has always been here, and his will has always been done on earth, because he is all power, all life. Earth could not be God's kingdom unless he reigned here. Being all-power, there is no other power.

Thou hast given me this day my daily bread.

The supply of God being inexhaustible, I, as his child, have every need supplied now. I have only to accept his bounty.

Thou hast forgiven me my trespasses when I have forgiven those who trespass against me.

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Forgiveness of my disloyalty to God is conditional on my forgiveness to others. Having forgiven, I am forgiven. I know this.

Thou hast not led me into temptation, but hast delivered me.

God does not, cannot tempt any man. Man tempts himself, when he recognizes any power but God's power. Man lacks nothing when he knows God as all. Man has everything, and is delivered from every need by merely accepting God's abundance.

Thine is the kingdom now; thine is the power now; thine is the glory now.

There never was any past, nor can there be any future with God. His kingdom, power, and glory are, and always shall be—now. Now is the accepted time. Now is God. Now is man. I am now.

The philosophy which is so important in each of us is not a technical matter; it is more or less our dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos.—*William James.*

A soul in which the spirit of a divine purpose is at flood glorifies everything it touches, enhaloes every place and act, lifts the meanest thing to be divine, sends the thrill of its energy through the dullest, puts life into that which seems death. Such a soul transfigures, if it may not transmute, everything it comes in contact with.—*Exchange.*

The Image of God that is forming within us—that is life's one charge. Let every project stand aside for that. "Till God be formed" no man's work is finished, no religion crowned, no life has fulfilled its end.—*Sunshine Bulletin.*

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THE WORKS OF JESUS

WE HAVE made the statement that Jesus did unusual things, but that he did them on account of, or rather by virtue of, his unusual insight into and understanding of the laws whereby they could be done. His understanding of the powers of the mind and spirit was intuitive and very great. As an evidence of this were his numerous cases of healing the sick and the afflicted.

Intuitively he perceived the existence and the nature of the subjective mind, and in connection with it the tremendous powers of suggestion. Intuitively he was able to read, to diagnose the particular ailment and the cause of the ailment before him. His thought was so poised that it was energized by a subtle and peculiar spiritual power. Such confidence did his personality and his power inspire in others that he was able to an unusual degree to reach and to arouse the slumbering subconscious mind of the sufferer and to arouse into action its own slumbering powers whereby the life force of the body could transcend and remold its error-ridden and error-stamped condition.

In all these cases he worked through the operation of law—it is exactly what we know of the laws of suggestion today. The remarkable cases of healing that are being accomplished here and there among us today are done unquestionably through the understanding use of the same laws that Jesus was the supreme master of.

By virtue of his superior insight—his understanding of the laws of the mind and spirit—he was able to use them so fully and so effectively that he did in many cases eliminate the element of time in his healing ministrations. But even he was dependent in practically all cases, upon the mental coöperation of the one who would be healed. Where this was full and complete

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he succeeded; where it was not he failed. Such at least again and again is the statement in the accounts that we have of these facts in connection with his life and work. There were places where we are told he could do none of his mighty works on account of their unbelief, and he departed from these places and went elsewhere. Many times his question was: "Believe ye that I am able to do this?" Then: "According to your faith be it unto you," and the healing was accomplished.

The laws of mental and spiritual therapeutics are identically the same today as they were in the days of Jesus and his disciples, who made the healing of sick bodies a part of their ministration. It is but fair to presume from the accounts that we have that in the early Church of the Disciples, and for well on to two hundred years after Jesus' time, the healing of the sick and the afflicted went hand in hand with the preaching and the teaching of the kingdom. There are those who believe that it never should have been abandoned. As a well-known writer has said: "Healing is the outward and practical attestation of the power and genuineness of spiritual religion, and ought not to have dropped out of the Church." Recent sincere efforts to reëstablish it in church practice, following thereby the Master's injunction, is indicative of the thought that is alive in connection with the matter today. From the accounts that we have Jesus seems to have engaged in works of healing more during his early than during his later ministry. He may have used it as a means to an end. On account of his great love and sympathy for the physical sufferer as well as for the moral sufferer, it is but reasonable to suppose that it was an integral part of his announced purpose—the saving of the life, of the entire life, for usefulness, for service, for happiness.

And so we have this young Galilean prophet, coming from an hitherto unknown Jewish family in the obscure little village of Nazareth, giving obedience in

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common with his four brothers and his sisters to his father and his mother; but by virtue of a supreme aptitude for and an irresistible call to the things of the spirit —made irresistible through his overwhelming love for the things of the spirit—he is early absorbed by the realization of the truth that God is his father and that all men are brothers.

The thought that God is his father and that he bears a unique and filial relationship to God so possesses him that he is filled, permeated with the burning desire to make this newborn message of truth and thereby of righteousness known to the world.—*Ralph Waldo Trine, in his latest book, "The Higher Powers of Mind and Spirit." Published by Dodd, Mead & Co., New York. Price, $1.50.*

THE FULLNESS OF THE LAW

De Soto, Mo.—A number of men were laid off at the shop where my husband works, and a few weeks later he and twelve other men were laid off. My husband said that the men who were laid off first would be taken on first. I told him that the union did not take care of our affairs, that our Father was doing that. He did not believe, so I wrote you for prayers. My husband and I held the thought, "The walls of financial limitation are now broken down, and the flood gates of my mind are open to the abundance of God." When my husband went down to union headquarters a few days later, the business agent told him he was at the foot of the line. My husband repeated the prosperity statement several times to himself. A few hours later he was called to the telephone and told that his former boss especially asked for him with twelve other men. I am glad that my husband and I know that God governs our welfare. I thank you for your prayers and bless you in the name of Jesus Christ.—*T. S.*

The law of faith works to bring all men into an understanding of its power. In the case of the husband and the twelve other men, mentioned in this testimonial, it appears that he and the believing wife had associated the husband's success with the group of men who shared in his dismissal from work.

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The power of faith reaches beyond the direct scope of our aims. That the husband and twelve others were called to resume their occupations, proves that faith works wherever we have consciously or unconsciously connected it. Had faith taken hold of the entire situation, things would have been so shaped that all the men would have been reinstated.

All the discarded men in the shop could have quickly opened up places of employment for themselves, had they known how to apply the law of faith. If they had not been received by their former employer, they would have been called to other fields of activity. No one ever appeals to God in vain.

We rejoice when we prove the law. We do not rejoice because God gives us something good while our associates are apparently debarred from a participation in the good which comes to us, or in any form of good which they are seeking. But we glorify the Giver of good when we see that we have come into union with him. A prominent feature of our gratitude is our joy in the knowledge of how to coöperate with the laws of faith, and thereby let God work in and through them.

It is a point of Christlike sweetness and wisdom to declare understanding for others while declaring it for ourselves. Not that the writer should have declared for the reëmployment of all the dismissed men, but that such instances are opportunities for us to go into all the world and preach the gospel to every person. We must declare the true prosperity for all the children of our Father. This is a point especially important in the relation of labor unions and employers. The true prosperity has its foundations in understanding; those who have proved the law in a measure, those who believe without having yet seen, can bring in the Jesus Christ dispensation of plenty and righteousness by taking an attitude suggested in these words: "Through understanding of the righteous law, you are prospered according to the Christ standard of plenty."

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REGENERATION

ONE'S purity or impurity depends upon the view he takes of the sex function, of what he considers it to be a symbol. No other activity of the body has been held as impure. The very pure in mind shall see God and describe God in the holy temple. When thy desire shall be to find thy God which is thy life, thou wilt not seek "strange women" who will lure thee into more restless desire still. Turning to divine Principle and trusting it fully will not only save from sorrow but will add delights not known to the sense man; secrets that have been hidden from the foundation of the world are discovered by man when he is ready to leave his old idea of life that he may find the new.

Dare lay your idol on the altar before you try to find the secret, for no satisfaction is found in the lust of the flesh. Only the one who is free from bondage to sex can be trusted with this secret. Only a pure man can lead others through the plane of temptation and not be blinded by false illusions. Man, thou art the Bridegroom, thy Bride is thy innermost being, thy true satisfaction. Woman, thou art the idea of divine Love, thy silent, peaceful spirit is the heavenly One, the Bride of God. It is thy mental state that must determine what man is to thee or to himself, what each is to the other, as one in the true state of consciousness.

We are to regenerate, not generate, on this high plane. Leave generation to those on the sense plane who do not understand the Spirit as Jesus taught it. Be yourself before you attempt to bring another soul into the flesh state. Jesus did not bring beings into the flesh state, he communed with perfected spirit. If the pure in heart shall see God, they will also see the celestial souls, for God is creative Principle, not person. The pure in heart shall see creative Principle, Spirit, Mind, love, joy, peace, life, not flesh and lust.

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There is another plane of consciousness right here and now, not in some other place, where we shall see the heavens rolled back like a scroll—see just what wisdom has expressed and made perfect. When that which causes flesh to be born is put away, we shall see the souls that are now in paradise. We are to meet them in that state. These words are for those who know they are beyond the plane where they find satisfaction in the flesh; they are for those who seek the Truth as the sublime children of love should seek it.

The lust of the flesh consumes man and leaves him unable to be king over his environments. Spirit gives strength and vitality. My words are spirit and they are life. My thoughts are pure, therefore I do not create after the flesh conditions that will master me. I am not thinking thoughts that will make another drunk with my personality or with desire for me. I am the same purity that is in the Bride and the Bridegroom. . . . All desire is dissolved into satisfaction in finding Truth—in knowing that all that is, is within all, that none is left desolate or dependent upon another mortal for life or strength; I in them and thou in me.

Man is a success as the work of Mind. Woman is complete perfection as the product of infinite Love. There is no failure possible; what Principle hath joined together no man of sense can put asunder by thinking there are two separate creative Principles. We are all one. My senses are quickened into seeing it. My soul declares it. I am a witness as Spirit that this is true. My Creator declares it through me. My quality of love proves it. The heavenly state here and now is free from strife, envy or jealousy. I wait as a king to be called up higher to receive the truth entrusted to me to deliver to my world. My love waits for me and comes to meet me. My love is not a graven image. It knows no boundaries. It is free to love whosoever it will. "I love my love because my love loves me." The purity of my love cannot be questioned. It is

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satisfied as love and seeks no other state. I am celestial Spirit.—*From "Illuminated Lessons and Treatments in the Science of Life," by Anna V. H. Rutherford.*

FAITH

WARREN C. HICKMAN

"Faith is assurance of things hoped for, a conviction of things not seen."

Faith is the golden key that will unlock all of God's great storehouses. Blind faith is better than none at all. We gain faith by constant meditation upon the Spirit of our Being, which is God. Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." The child repeats its spelling and arithmetic over and over again until they are memorized; and then, by constant practice the knowledge is *realized*. Thus is faith built up day by day. Do not shrink from any demonstration as being too large. Remember that "with God all things are possible." "That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

Saint Peter is an example of faith. And by keeping our eyes fixed steadfastly upon the Christ—poised and centered in the ideas of the Christ Mind, we can step out and walk over the most turbulent waters of discouragement, fear, and doubt, without sinking too deep; and we will eventually come to the place of perfect understanding, for perfect understanding of Divine Mind is the goal of faith.

My helpful thoughts to increase faith are:

"I have faith in God and I have the faith of God."

"I have faith in Christ and I have the faith of Christ."

Every great undertaking was first conceived in faith. Without faith nothing can be accomplished that means any real benefit to anyone, for faith is the *substantial* quality that rings true.

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SUNDAY LESSONS

LESSON 19, SUNDAY, AUGUST 10, 1919.

WINNING OTHERS TO CHRIST.—Acts 16:9-15; James 5:19-20.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

19. My brethren, if any among you err from the truth, and one convert him;

20. Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

GOLDEN TEXT—*Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*I summon all the forces of my mind and body to give complete support to the Christ ideal in me.*

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Never before in the history of man on this planet, has there been such a spiritual awakening as that which is upon us today. The gospel of Christ, preached silently and audibly for two thousand years, is now beginning to show fruits in the outer, and we see literally that the kingdoms of the world are becoming the kingdoms of our Lord.

In order that we may enjoy the fruits of this age, a conversion, or transformation, must take place in consciousness. Conversion is more than arriving at a point where we make certain admissions or professions; it implies an entire change of our feelings and a change in the action of our mental and physical forces.

Paul and his companions entering Europe is symbolical of opening up in consciousness the Word of Truth where it had never before been realized. The body is pervaded by a life and intelligence which have formed a little world of their own. The body has no knowledge of the higher life of the Spirit. It has to be regenerated—born from above.

Macedonia means burning adoration. Paul means the converted will. The spiritual spark is carried by the converted will, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed on his way to Macedonia represent some of these.

It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the negative parts. The action of this element is referred to in this lesson. Macedonia is representative of that enthusiasm and energy of Spirit which sets the whole man aflame.. It is necessary that this phase of the consciousness be cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means powerful and war like. It is the capital [executive faculty] of Macedonia, burning adoration.

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It is necessary to stir up this fiery power in the man when he gets into negative states of consciousness. The vision of the man imploring, "Come over into Macedonia, and help us," is the discernment of this inner fervor, which needs stirring up.

The whole consciousness needs the converting influence of the Christ. The faculties of man are like a world. He must call all his faculties, and in so doing he is preaching the gospel silently to the outer world. In the process of self-conversion, he makes the demonstration that metaphysicians call faith, and through faith he is able to preach convincingly to others. Outer conversion is symbolical of conversion to the Christ idea, of each thought, feeling, and force in the individual. "Go ye into all the world, and preach the gospel." Regenerate all the faculties.

DEFINITIONS OF TERMS USED

Spiritual awakening—Becoming conscious of the things of Spirit, or God.

Regenerated—Spiritually reborn. Given new life, strength or vigor through becoming spiritually awakened.

Negative parts—Parts of one's being not awake or active.

Whole man—The entire man, spirit, soul and body.

Executive faculty—That phase of man's consciousness which enables him to execute or carry out his ideas.

Negative states of consciousness—Inactive or indefinite phases of man's mentality.

Discernment—Intuitive knowing of that which is not altogether apparent to the senses.

Self-conversion—The transformation of man's forces by his own effort to unite with the Christ.

Demonstration—The manifestation of an ideal, when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative principle of God.

Metaphysician—One who is versed in the scientific knowledge of mind and its activity.

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QUESTIONS

1. Is conversion necessary in this time? What is conversion?

2. What does Paul's entry into Europe symbolize? Explain?

3. What do the names Paul and Macedonia mean?

4. What place has enthusiasm and the will in conversion? How do they perform their mission?

5. To what extent should the Christ idea be manifest in man? What is the result?

6. What does outer conversion symbolize?

LESSON 20, SUNDAY, AUGUST 17, 1919.

CHRISTIAN MISSIONS—Acts 1:8; 14:8-20.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a

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living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT—*Go ye into all the world, and preach the gospel.*—Mark 16:15.

SILENT PRAYER—*The Gospel of Truth is now carried into every phase of my being.*

Jesus Christ's command to preach the gospel to all the world is accompanied by certain relative ideas which are necessary to true spiritual ministry. He who discerns and observes the logical steps in his service may attain the point of effectiveness which characterizes Paul's ministry. The first step is to tarry at Jerusalem until the Holy Spirit is received. Jerusalem means place of peace. It goes without argument that one of the first requisites of effective service of any kind is a peaceful attitude of mind. One has command of all his forces only when he is at peace.

Every organization, whether business or spiritual, embodies certain ideals and principles. These ideas and principles are learned through a period of association with the organization. Some people quickly catch the ideals of an organization; others require a longer period of time. This same fact is true of spiritual ministry, and it is necessary for man to spend a certain amount of time in spiritual meditation before he

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can realize the spirit of peace which characterizes spiritual revelation.

From Jerusalem Paul went to Judæa and Samaria. Judæa means praise; Samaria means watch mountain. Students of metaphysics have long since learned the power of praise in connection with demonstration. The watch mountain is representative of that attitude of mind which sees and knows only good. The Scriptures refer to it in other places as the "single eye." When one has received the spirit of peace and praise and starts out in spiritual ministry with his vision fixed upon the idea of one Presence and one Power, adverse thoughts and conditions begin to disappear. This dissolving influence is referred to in today's lesson as Lystra. However, often in the dissolving process, one may awaken a certain antagonism, and therefore meet with opposition [Antioch]. If one relinquishes his steadfast vision of the one Presence and one Power and becomes observant of opposition or adversity, the growing spiritual consciousness in him often seems to be "stoned to death." But the spiritual consciousness cannot be destroyed. It revives at the first opportunity.

In meeting opposition, both within ourselves and in the outer world, one should remember that it is not Spirit that arouses combativeness. Opposition is incited by the personal; it also comes from the personal. By keeping one's vision steadfastly in harmony with the one Presence and one Power, adversity will disappear in Divine Order, and the freedom of the whole man will result. As one's own consciousness is thus clarified, these same principles become applicable in his outer ministry.

DEFINITIONS OF TERMS USED

Spiritual ministry—Service in accordance with the laws of Spirit, or God.

Spiritual meditation—A form of prayer. Thinking upon spiritual ideals.

Spiritual revelation—The revelation of spiritual ideals from within oneself.

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Metaphysics—The science of mind.

Demonstration—The manifestation of an ideal when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative principle of God.

QUESTIONS

1. What is necessary to effective spiritual ministry?
2. What is the first step in preparing for a spiritual ministry? How is it attained?
3. What does Judæa mean? What has it to do with demonstration?
4. What does Samaria mean? What is its meaning to the individual?
5. How should one meet opposition? Why?
6. What is likely to happen if the idea of opposition is allowed to enter into the working out of a spiritual ideal?
7. How is opposition overcome?

LESSON 21, SUNDAY, AUGUST 24, 1919.

SOCIAL RESPONSIBILITY.—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

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32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*As we have opportunity, let us work that which is good toward all men.*—Gal. 6:10.

SILENT PRAYER—*Thy compassionate, all forgiving love fills my heart and I am at peace.*

The central idea of this lesson is, "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life. This is according to the teaching of the Jewish Scripture, and is sanctioned by Jesus. We may love God with all our "heart, soul, mind and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms, thus losing its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual power gradually waned. This is the history of every religious or-

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ganization. The founder is inspired, and for a time he inspires his disciples. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and the Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he thinks he can slay the living, and so long as he proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on eternal life must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life;* but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of inheriting eternal life.

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man believes that life can go out of his body, shows that he is not in the consciousness of eternal life. In theory he may see that life is omnipresent, and may reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. The thought that life can even temporarily slip away will keep man out of the consciousness of *eternal life.*

The remedy is: Lay hold on eternal life, like the unconventional Samaritan. Have compassion upon the life in the body of every living creature, and especially

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in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Give life the sanctuary of your pure thought and pay the price through overcoming.

DEFINITIONS OF TERMS USED

Metaphysical interpretation—Explained according to the science of mind.

Being—Immortal existence; God.

Formalist—One who adheres strictly to prescribed forms.

Inner impulses—Thought activities that arise in the inner, or spiritual mind.

QUESTIONS

1. What is the object of love toward God and man?

2. What is the metaphysical interpretation of the first commandment? Why is it necessary to fulfill this commandment?

3. What happens when a religion falls into form? What happens to the formalist?

4. What does eternal life mean? What is the way to eternal life? How does following this way work out in life?

5. How are the wounds of life bound up?

6. Is there any life but God-Life?

7. How will man consciously attain eternal life?

LESSON 22, SUNDAY, AUGUST 31, 1919

TEMPERANCE LESSON—Daniel 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

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10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

SILENT PRAYER—*It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Rom. 14:21.

Today's subject is recommended by the International Bible Lesson Committee as a temperance lesson. Great stress is laid on the strength of character evinced by Daniel in abstaining from strong drink. No special mention is made of that other defilement, "the king's

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dainties." The ordinary treatment of temperance stops when it has dealt with one-half of the question—drink; it ignores the other half—food.

A very deep lesson in spiritual development is veiled in these material symbols, and if space permitted it could be drawn out so clearly that all might see it; but we shall confine ourselves to the single point—dominion over the appetite.

Spiritualization of the body idea is absolutely necessary to one who would reach high attainments. The appetite is the open door to the body consciousness, consequently those who would obtain dominion over the "beasts of the field," which roam in this part of our domain, must use discretion in choosing food. Each plane of consciousness requires a food suited to its realm. Formed or crystallized ideas require food of like character. The body is thought, formed, and requires bread for its sustenance; the mind is thought, formless, and requires ideas for its sustenance. Thus "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems quite reasonable that if we are choice of the thoughts and words we put into the mind, we should also be choice of the food we put into the body. Because some people have carried the food idea too far and are fearful of everything that they eat, is no reason why we should go to the other extreme and accept blindly the idea that it makes no difference what we eat or drink. It does make a difference, and the almost universally observed fact that those who grow more spiritual in thought grow less gross in appetite, proves that there is a demand for a higher grade of food. But the body will, in a measure, adapt itself for a time to any kind of food, when the thought is firmly held that "I eat all things set before me, asking no questions;" and food that has been distressing will be digested with ease. This is the result of the greater power and do-

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minion which the mind exercises over the body, and not a proof that all food is good food for all people.

As we dwell in thought upon the higher aspects of life, a new relation of things is set up in the organism; the more material foods will be refused naturally, if we listen to the intuitive guide within. Thus "Daniel purposed in his *heart* that he would not defile himself." When we purpose in the "heart," or spiritual center of consciousness, that we will be guided by the Spirit, we find that there is a discriminating faculty quickened that causes us to refuse the "dainties" of the king of the earth, which is mortal sense.

To those who do not believe that "plain living and high thinking" go together, we recommend the ten days' trial proposed by Daniel: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." If you will adopt the same abstemious diet you can prove what is here stated: "At the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties."

DEFINITIONS OF TERMS USED

Spiritual development—Increase in conception and expression of those qualities which belong to one's spiritual nature.

Spiritualization of body—Quickening the body until it expresses the perfection characteristic of Spirit.

Body idea—The idea as a whole that governs man's expressed self.

Body consciousness—The subconscious in its work in the body, repairing, renewing and conducting the functions of the body in harmony and health, if right ideas have been given to it; or disintegrating the organs and producing inharmonious action of the functions, if untrue ideas have been sown in the mind.

Plane of consciousness—Stage of existence, or being, in a realm of ideas of a certain grade.

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Center of consciousness—The central idea, around which relative ideas congregate and express.

Intuitive guide—The source of those impressions which come from one's inner nature.

QUESTIONS

1. Is spiritualization of the body necessary for high attainment? What is the open door to this attainment? Explain.

2. Can man demonstrate dominion over improper foods? Is it advisable?

3. What is the result of keeping one's thought upon the higher aspects of life?

4. What is the result in one of a strong purpose to be guided by Spirit?

5. Do plain living and high thinking go together?

There can be no sane and complete personality, nor any grand and electric nationality without the stock element of religion imbuing all the other elements . . . so there can be no poetry worthy the name without that element behind all.

In my opinion it is no less than this idea of immortality, above all other ideas, that is to enter into and vivify and give crowning religious stamp to democracy in the New World. It was originally my intention after chanting in "Leaves of Grass" the songs of the body and existence, to compose a further and equally needed volume based on those convictions of perpetuity and conservation which . . . make the unseen soul govern absolutely at last.—*Walt Whitman.*

As flowers never put on their best clothes on Sunday but wear their spotless raiment and exhale their odor every day, so let your righteous life, free from stain, ever give forth the fragrance of the love of God.—*Beecher.*

Who reigns within himself, and rules passions, desires, and fears, is more than king.—*Milton.*

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The Home

Christ is the head of this house.

HOME AGAIN

Unity Magazine again opens its pages to the home, and we are confident that it is with rejoicing that the readers who are vitally interested in transforming this symbol of heaven into its manifest reality, welcome this return.

Intelligent and loving coöperation between the members of the household secure for the home the harmony necessary to bring forth the growth of the best that inheres in the minds and hearts of its inmates.

It is possible for every home to realize the transforming touch of Divine Harmony, even though there is but one member of the household to set it into action through the power of loving thought.

It is the purpose of this department to aid in the harmonious readjustment of all the problems that perplex the home-maker, through accepting this standard:

"Christ is the Head of this house,
The unseen Guest at every meal;
The silent Listener to every conversation."

This consecration of self and home should be inscribed first upon the tablets of the heart, and then hung as a motto on the walls of the home that is so consecrated. This is really the invitation to the waiting Christ, who has so long called, "Behold, I stand at the door and knock; if anyone hear my voice and open the door, I will come in and sup with him." Our invitation to entertain the heavenly Guest is permanent; we throw wide open our hearts and homes to him, and his Presence becomes a conscious factor in our home ministry. Burdens are exchanged for joyful opportunities, and drudgery for loving service.

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HEALTH IN THE HOME

[This article originally appeared in The Family department of Unity Magazine, October, 1911, and is a true statement of how one mother successfully applied her knowledge of the Truth to the well being of her family. We feel its republication at this time to be an acceptable leading article for the initial appearance of The Home.]



KNOW of no better way to assure the family circle that there may be health in the home than to give a chapter out of my own experience.

It has been over twenty years since the Truth of Being was first brought to my notice. There seemed to be urgent need of relief, if my stay on this planet was to be prolonged. It was at the solicitation of friends, already interested, that my husband and I attended the first class taught in this city. I must have been fully ready for the initial lesson, for it filled and satisfied all the empty, hungry longings of my soul and heart. There is nothing in human language able to express the vastness of my possibilities, as they unrolled before me. While the routine of life went on pretty much the same, a new world opened within me. The physical claims that had been considered of such a serious nature faded away before the dawning of this new consciousness, and I found that my body temple had been literally transformed through the renewing of my mind.

I knew that this wonderful Truth was for all alike, and I began to make application of it in my home. My first test was on our laundress. My attention was attracted by her continual coughing. Upon inquiry I found she had bronchitis; a little cold had given it an acute form, and she was spitting blood. It occurred to me that here was an opportunity to apply my divine remedy, and I said: "Lucy, I have found a new way to gain health, and I am going to try it on you." I retired within myself, and for the first time gave what

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might be called a "treatment." Imagine my joy and amazement when I found that the effect was instantaneous. I interviewed her three weeks after, and she informed me that she had never coughed from that time, and that all her throat trouble had disappeared. After that she always looked to me to remedy her physical ailments.

My next application was for my children. I had always been a very anxious, solicitous mother of our two sons, the younger of whom was a mere baby. The elder was subject to tonsilitis. The tonsils were becoming chronically enlarged, and the doctor said that nothing but the removal of them would meet the requirements of the case. We took great care to keep him out of dampness and to comply with all the so-called precautions against cold. Our younger boy had a tendency to croup. There are few mothers who do not understand the terror of being awakened in the night by the hoarse signal that portends this dreaded ailment of childhood.

With my new understanding, I went to work to teach my little ones that there is nothing in all God's world to fear. You may be sure that it was a delight to them to be released from the foolishness and ignorance that deny a child the freedom of contact with the elements of nature. I shall never forget their shouts of joy as they waded around in the little pools made by the recent rainfalls, or when they got themselves well soaked by venturing out before the showers had ceased. One day, one of them, with a radiant face, greeted me on the porch with a glad cry—"Oh, mamma, aren't you glad you got more sense and aren't 'fraid any more to let us play and get our feet wet?" About this time, one of the neighbor boys from the window of his home prison looked out and saw our boys enjoying their new privileges, and wailed out to his mother, as she afterwards told us—"Oh, mamma, get Science so we can wade and be happy like the Fillmore boys!"

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I found that in gaining a victory over my own fears I had lessened the liability of my children to take on old conditions. Of course this was not all done at once. There were a good many times when there had to be a hand-to-hand battle with the habit of tonsilitis; but the attacks became lighter and farther apart, and gradually the tonsils became normal. As for the croupy boy, a few times the midnight slogan was sounded. But it was a trustful and not a fearful mother who came to the rescue; for well I knew that the battle was the Lord's, and with a few strong, telling statements of Truth, the enemy was put to rout, and my precious boy went to slumberland, breathing softly.

As I have before stated, these changes were not accomplished all at once. There has been a gradual giving way of the old, established ideas, as we have steadfastly made room for the higher order of living. Do not think that it has always been a pathway of roses, or that my head has been continually above the clouds. We have had many trying tests, reverse of fortune, apparent loss of friends, humiliations of many kinds, and what looked to be serious illness in the family. But through it all we have unwaveringly held to the principles that we caught sight of in that first lesson, and we have proved beyond a doubt that God is a help in every time of need.

Our third boy came to us a few years after we had received this Truth. My husband and I agreed that he should be a "child of promise." My husband was a business man at that time, but he was much interested in my demonstrations in the family. During this period I never allowed a doubt or a fear to come into my mind. I lived to the best of my understanding, and took great pleasure in helping others overcome their difficulties when they came to me for assistance. It was a very happy time of my experience, and when the dear baby came he smashed into smithereens the tradition that woman must bring forth in pain and sorrow. So far

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as my comfort was concerned, I might have been up and about immediately after his arrival; but I refrained for a few days. He was such a dear, happy little fellow, and the other boys were delighted with him.

I think that I am qualified to say that health and harmony are possible in any home where either one or both of the parents make a compact with the ever-present and eternal Goodness to give loyalty for protection. Just so far as we trust and depend upon the great, invisible Giver, just so far and so surely shall we receive from the only Source of supply.

Whatever may seem the lack or need in the home, the supply is at hand. God's world is crammed full of health. If it is health you want, say so. God's universe is overflowing with unfailing substance. Fill your heart and soul with it, and you will never know poverty any more. The great Answerer makes no mistake. We get just what we ask for.

" 'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

MY HOME

My home radiates comfort, light and cheer. It has cool, quiet depths for resting, and bright, pulsing centers for living. It is large enough to hold a welcome for all, either sick, sorrowing, weary or confused, who need its ministry.

Romping children nest in it, bright-eyed and vigorous with omnipresent life.

The sympathies of its inmates encircle the globe and the stellar places, yet their physical needs are simple and the needful work is quietly performed. It burdens no one. Joy and peace rule, and the Spirit of Jesus Christ finds here its perfect expression.

Without are birds and flowers, within is love, and everywhere is life.

I hold this vision of my home, which exists not to

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serve me and mine alone, but that we, the children of His love, may serve Him and the least of His creatures with fullness of blessing.—*Harriet Coolidge.*

HOME MINISTRY

"A house is built of brick and stones,
Of sills and posts and piers;
But a *home* is built of loving deeds
That stand a thousand years.
A house, though but an humble cot
Within its walls may hold
A home of priceless beauty, rich in
Love's eternal gold.
The men of earth build houses—halls
And chambers, roofs and domes,
But the women of the earth—God knows!
The women build the homes."

Since every home takes on the quality of the prevailing thought held in it, it matters much what kind of thinking the mistress of the home carries with her as she goes about her household duties. Her thought and touch put their own quality into the plastic things about her. Whether she sweeps, dusts, cooks or whatever, opportunity is afforded to make of it a ministry.

There can be no such a thing as drudgery in a home when the work is considered in this light. Opportunity takes the place of duty in the mind of her who has learned to deal with the substance of things, who carries her spiritual housekeeping along with her service.

In the preparation of food for the family she is vouched the transmuting power to change it into the very bread of heaven.

Even wash-day may be glorified by putting into it the idea of purification, so that not only the family linens come forth from the tub clean and spotless, but family affairs are made to share in this weekly ablution, through the cleansing thoughts that have wrought with the busy hands.

So each day, work becomes joy for her who carries with it its spiritual significance, by keeping her thought

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busy with the substance while her hand deals with the symbol.

Ironing-day suggests smoothing out mental worries and creasing cares.

Cleaning-day and baking-day have also their own significance to her who seeks to carry her spiritual housekeeping along with the work of her hands.

Our minds must have scope and thought substance. Our soul power is starved out by material methods, so that a knowledge of the all-providing substance of Spirit must be ours before we are liberated from our bondage to material conditions.—*M. F.*

PRECEPTS

Keep the mental soil of your home enriched with true and loving thoughts.

Furnish your child-plant with plenty of the sunshine of joy.

No secret sin or petty deception can be practiced by parents without sooner or later finding its way to the surface through the child.

Be yourself all you would have your child become. "Example is better than precept."

One act of example is more effective than an hour of preaching.

The place to begin living right is where we are living now.

Environment is our thoughts turned inside out.

"The beauty of the house is order.
The blessing of the house is content.
The glory of the house is hospitality.
The crown of the house is God-like-ness."

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
August 20 to September 20, 1919

The intelligent Power and Presence of the Holy Spirit, now active in me, is my assurance of perfect health in mind, body and affairs.

PROSPERITY THOUGHT

Held daily at 12 m.
August 20 to September 20, 1919

I praise and give thanks that the Spirit of opulence is now active in and through my mind, body and affairs.

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

It is not only possible, but it is our privilege and duty to become at one with God, the Father, in such a way as to manifest that oneness in life, love, intelligence, substance, order, faith, strength, perfection, etc., on all planes of life. Read booklet, "What Practical Christianity Stands For."

Jesus would not turn the stones into bread at the end of his forty-day fast because the temptation was to use his power as a sign to prove that he was the Son of God. His answer to the adversary was a very good one, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He had spiritual food to satisfy him, and would not use his power as a sign nor for material gain. Many today are seeking to bring forth their God-qualities for purely selfish motives that they may become great in the eyes of men and have many possessions. They do not know that a man's life and prosperity consist in a rich consciousness of God as ever-present bounty; they think that they consist in the abundance of the "things" he possesses.

It is not a sin to have all the outer things that one needs. To those who seek first the kingdom of God and his righteousness, Jesus promised that all outer good shall be added. If we seek Truth for Truth's sake, and not for the "loaves and fishes," the Father who knows that we have need of houses, food, clothing, etc., will abundantly add these unto us.

Jesus' death on the cross was the culmination of the

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daily dying to self that he practiced, and his resurrection was but an outer manifestation of the resurrection into newness of life which he experienced every day while going through his overcoming. In Hebrews 2:14-15, we find that he tasted death, that through death he might destroy him that had the power of death, the adversary, and deliver mankind from death. In other words, he died that we might live. (See II Cor. 5:15.) He died and rose again in the outer appearance or manifestation, to show that death and the grave had no power, and to show man the possibility of being kept out of the grave. He came to bring to light the life of God more abundant. Please see the booklets, "Attaining Eternal Life" and "The Teaching of the Scriptures Concerning Eternal Life."

* * * * *

That your questions may be fully answered, you should enter upon a course of reading and study that takes up in detail the fundamental principles of Truth and their application in your life and affairs. Lesson Five of Part One of the Correspondence Course is on "Overcoming," and Lesson Five of Part Two especially takes up the three phases of mortal consciousness to be overcome. They are named there as the world, the flesh, and the devil.

The "world" is that in man's consciousness which relates particularly to the styles, customs, rites, and ceremonies set up and practiced by men. Until we begin to see the Truth from the Christ standard and try to live it, we do not realize how very much we are in bondage to the opinions of those about us; nor do we have any idea how much we simply follow others in our beliefs and actions, instead of thinking independently for ourselves.

The "flesh" relates to the appetites, passions, and fleshly or sense desires in consciousness, while the "devil" or "adversary" is that adverse, rebellious, resistant state of consciousness which we all have to meet in our over-

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coming life. It is that in us which doubts the Truth and which does not readily take up with the changes that the Truth is bound to bring into our lives. It resists and rebels against whatever does not just please our outer sense; it must be overcome by love, and by the determination to do the will of God at any cost. One who rises above all these error thoughts and states of consciousness, who through the indwelling Christ puts them out of his thoughts, words, and actions, is an "overcomer."

* * * * *

Question: How should I feel about misplaced confidence? If my help takes my belongings should I overlook it and keep silent?

Answer: You should hold to the Truth, and to the justice of God. You should seek the ability to see back of the seeming error in your "help," visioning the true Christ self, which is honest and righteous, always. Declare the reality of the Christ, and refuse to give voice to error; at least do not magnify it by talking about it unnecessarily. Go within to the secret place of the Most High, and commune with the Father about the situation. Ask for guidance, and if some idea is given you through which you can get back that which was taken, (that is, if it was of sufficient importance for you to wish it back), act quietly upon the idea given. If not, silently and confidently hold to the Truth of Being for you and for the one who seems to have done wrong, and let the Spirit of Truth work it out. In searching your own consciousness to find out why this seeming error came to you, you may find a belief in evil there which needs to be replaced by a stronger, more positive faith in the goodness and omnipotence and omnipresence of God, and in the true self of all people.

* * * * *

It is true that God [Good] cannot know evil; therefore, God, the Absolute or Unrelated, knows nothing of war, strife, selfishness, or error of any kind. He

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is of too pure eyes to behold iniquity, and we find in our overcoming that as we become more at one in consciousness with God we do not discern evil about us as readily as we once did; we seem always to be seeing something good, something to be glad for, everywhere. In this way we prove the words of Jesus Christ to be true, "Blessed are the pure in heart: for they shall see God"—Good. As the double heart of error and good becomes purged of the error, there is less and less within us to respond to error conditions without, and we see less and less of them. In this way we come into a new world right here on this earth.

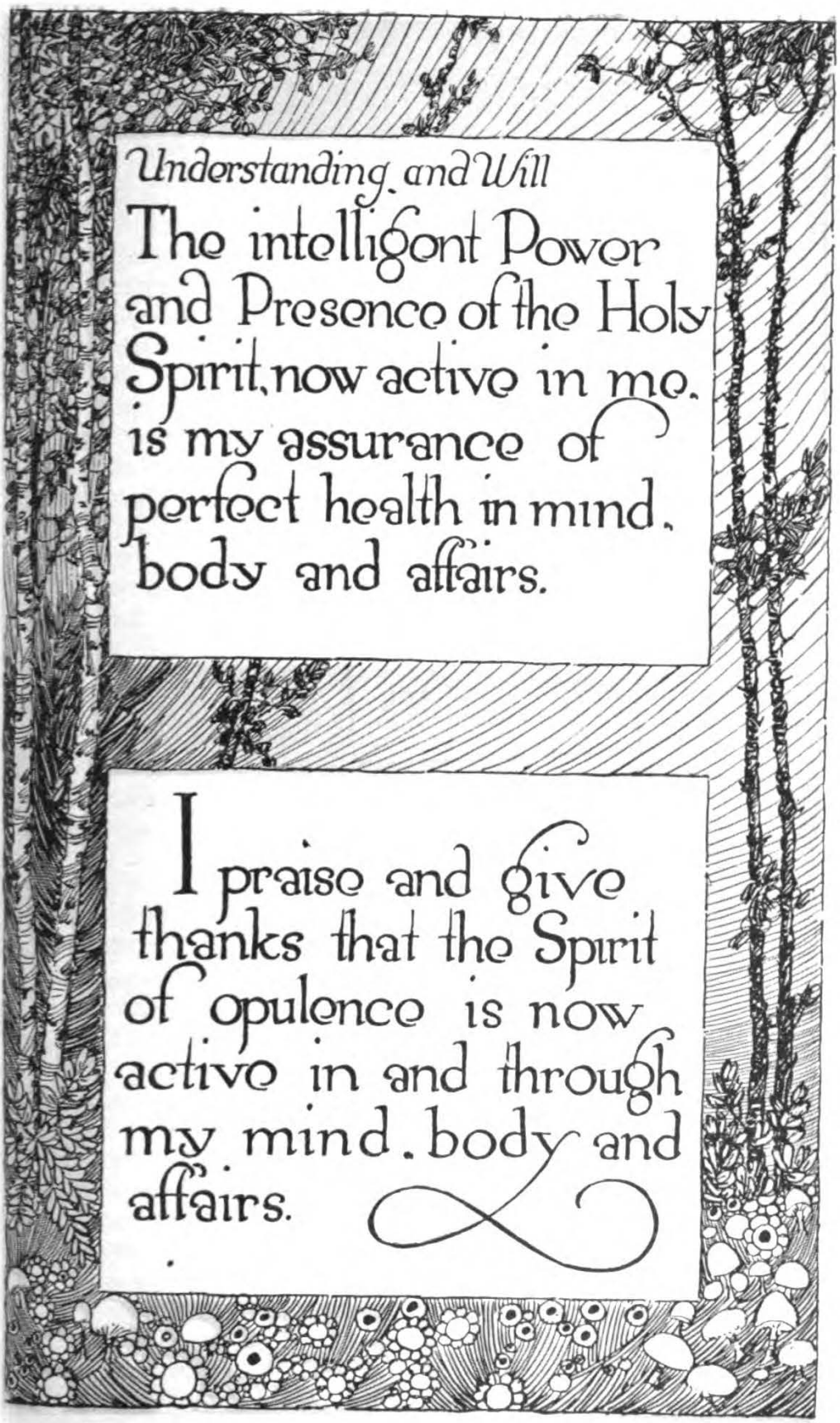
God, who is Life, Love, Truth, Substance, Power, Intelligence, etc., knows nothing of any seeming lack of these qualities. God sees man as we should constantly behold ourselves and others, pure, spiritual being, made in His image and likeness. All the seeming materiality, all the unlikeness of man to the Father is in man's consciousness alone. God is in Christ, reconciling the world unto himself, "not reckoning unto them their trespasses." We do not need to pray for God to reconcile himself unto us nor to give us of his blessings; the reconciliation is all on our part; all that God is and has he has already given unto us and unto all men. Man must learn how to receive the things of God and how to become consciously one with God—become really reconciled unto him. II Cor. 5:18-21.

To those who have the sight to see
There is an inward Galilee,
And it doth fit thee now to bind
The waves and tempests of the mind.

Thou walkest now within the soul,
Thou bid'st its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey thy will.

—*Thomas C. Upham.*

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SILENT UNITY HEALING

HEALTH

Davis, Cal.—My husband wrote you asking help for me. I was troubled with enlarged collar bone, but am now entirely healed. I thank God.—*Mrs. W. A. R.*

Pittsburgh, Penn.—I asked your healing prayers for an ingrowing toe nail, and I am very glad and thankful to say that the trouble has all disappeared.—*R. S.*

Foley, Minn.—I am pleased to tell you that through your prayers God has healed my lungs.—*Mrs. H. L. L.*

Cleveland, Ohio—For over two years my husband had been having sick spells which lasted from three to five hours. They were very severe. Doctors said that they could do nothing for him. The last spell was not so severe; I had him read "Christian Healing," by Charles Fillmore. He read for an hour and I held the thought that all was well with him. In a short while he was perfectly well. We are praising God for his blessings.—*Mrs. F. O.*

Oakland, Cal.—When I asked you to pray for me I could scarcely bear to place my hands in water. They were rough and red. Shortly after, I noticed that new skin was growing in the palms, and that the redness was disappearing. There was new strength given even to my finger tips. Today my hands are completely cured, and I am full of praise for this great blessing.—*Mrs. G. P. J.*

Paris, Texas—I received the answer to your prayers even before I received your letter, for the cold left in just one night. I thank you for your prayers and inclose a love-offering.—*Mrs. M. R.*

Walla Walla, Wash.—I wrote you asking prayers for a breaking out on my face. Thank God, I am healed.—*V. M.*

Charleston, W. Va.—I wrote you about my hair falling and asked your help; since that time my hair is coming in thicker than it ever was, for which I am very grateful to you and the Father.—*M. C.*

Hammond, Ind.—My little grandson was not ill with the scarlet fever; he was not in bed one day. The two other children did not have it. My daughter and I are very grateful to you and to our heavenly Father.—*L. L. H.*

Portland, Ore.—My husband had rheumatism in one limb and had used a bottle of liniment, without benefit. Then he gave up and turned to Unity. In three days he was well.—*Mrs. D. O.*

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Three Forks, Mont.—At the time I sent you the telegram I had a very sore throat, which had been growing worse for three days. Shortly after sending the telegram I felt better. I began to do my housework again, which I had not been able to do for three days. By night the pain was all gone out of my throat and head, and the swelling in the tonsils began to go down. The next day I was entirely healed. Since writing you for prosperity prayers last fall my husband and I have been prospered in many ways. —*Mrs. D. F.*

St. Louis, Mo.—My mother wrote you concerning the severe headaches from which I suffered so much, and within a week I was completely healed. I am so grateful to God, and to you for your prayers. Please accept the inclosed love offering as a token of the gratitude I feel.—*Miss M. G.*

Patchogue, L. I.—About a year ago my son was so ill with pneumonia that he was given up to die. On my way to see him at the hospital I met a lady whom I did not know; but she, noticing I looked sad and worn, asked what the trouble was. I told her of my son, and she advised me to ask Unity for prayers, which I did. My son was healed. —*Mrs. A. S.*

Washington, D. C.—I write to express my gratitude to you for prayers during my husband's illness. He began to improve a few days after I telegraphed you, and continued to improve steadily. He was out and at work in a little more than a week.—*Mrs. C. B. A.*

Durham, Conn.—My grandmother is healed of rheumatism; she is now able to be about, to assist with the house work and to go out of doors in pleasant weather. She is very thankful for your prayers in her behalf.—*A. F.*

Chicago, Ill.—I asked your prayers for my daughter who was suffering from lung trouble. She is entirely well now. I am truly grateful for your prayers.—*Mrs. M. S.*

Pittsburgh, Pa.—In May I asked your prayers for my sister who had been ill for five years. She is now able to take up a position. We thank God and Unity for this wonderful help.—*Mrs. F. M.*

Chicago, Ill.—I asked your prayers for my feet. I know the healing was done as I asked, and now it is made manifest. I am filled with gratitude that I have perfect comfort. —*Mrs. C. M. McK.*

Casey, Iowa—My sister telegraphed you for prayers for me when I was stricken with acute appendicitis. I thank God that I have been healed through Spirit.—*Mrs. W. S. U.*

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Chicago, Ill.—I requested that you pray for my little girl who had influenza. I had no sooner mailed the letter than she began to improve. About the time you received the letter she was healed. She climbed out of bed and asked for food. It was the first mouthful which she had retained in three days. I thank you for your prayers and inclose a love offering.—*Mrs. C. H. T.*

Merino, Cal.—Some time ago I wrote you for prayers to bring me through an illness which I thought might be pneumonia. I have recovered, and I feel that it was the power of the Word that saved me. I thank you for your kind prayers and am inclosing a love offering.—*E. B. R.*

Blue Island, Ill.—A short time ago I wrote you for prayers for my eyes. As soon as I wrote you I put all medicine away, and before you could have received my letter my eyes commenced to improve. You may discontinue the treatments now, for my eyes are entirely well.—*Mrs. N. E. R.*

Dow, Ill.—I sent you a telegram for prayers. I knew the very hour I was healed, for my stomach began to beat like a heart. I had not eaten for a week. I called my daughter and asked her to bring me food. Now I am eating anything I want. I thank God that I am healed.—*Mrs. C. L.*

Cincinnati, Ohio—I was suffering with indigestion and was very ill. I had my daughter write you for prayers. I was instantly healed, almost before I had finished asking her to send you word. I ate a good meal and went to bed, sleeping the whole night. I thank you for your kind prayers.—*Mrs. A. S.*

Bisbee, Ariz.—My daughter, for whom I asked prayers in an attack of influenza, is entirely well again. I am so thankful to you.—*Mrs. A. F.*

Mossville, Ark.—The cure of my eyes is marvelous. Please accept this offering for your kind prayers.—*Mrs. D. T. C.*

Calexico, Cal.—When I wrote you for prayers I had every appearance of the well known epidemic that was sweeping over the country. I could not speak above a whisper, and as I could not work without talking I was compelled to stay at home. I was also expecting to be out of work the next week. The day after writing you I awoke feeling normal and went to my work, my voice being as good as ever. Within the next week I had an offer of a much better position than I had enjoyed in a long time. I praise God from whom all blessings flow.—*Mrs. A. W.*

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Lexington, Miss.—"Praise the Lord, who doeth only wondrous things." My condition is much improved. My feet are entirely relieved of corns and soreness, and I can now stand ten hours, clerking in a store, and scarcely feel tired.—*Mrs. J. M. A.*

Sawtelle, Cal.—My stomach is healed. Praise God! —*Mrs. A. W. G.*

Moran, Kans.—I write to tell you the glad news that the growth on my nose has entirely disappeared. I am so thankful for your help, and to God for my healing.—*Mrs. V. G.*

Ridgewood, N. J.—This is to report that R. J. is well and strong. He is a sturdy, healthy little fellow. Flu, boils, and distressing conditions of weakness, have left him. He is doing satisfactory work in school.—*S. M. H.*

Traverse City, Mich.—Since writing you a month ago for treatment against three cancers on my body, two of them have disappeared, and the other is going away. I want all to know of the great help which I have received through Silent Unity prayers.—*R. J. H.*

Tampa, Fla.—A few weeks ago I asked prayers for healing in a case of hookworm. The disorder had settled in my right hand. At that time my finger joints were very much enlarged, and my hand was stiff and swollen, so that I could not close it. Since receiving your prayers the joints are much smaller, the stiffness is gone, and my hand is normal.—*Mrs. D. M. A.*

Detroit, Mich.—I praise God that I can report to you that Miss C., the nurse in training, who is a classmate of mine, and for whom I asked your prayers in sinus infection, followed by meningitis and tumor on the brain, has recovered completely. She has now gone to the country for a short visit. God and his works are indeed wonderful, and I praise him with all my heart and soul. I bless you dear people, too, for your prayers.—*A. P.*

Loveland, Col.—I am pressing forward in the courage and boldness of Divine Faith. Today I stand as a marvel to church-going people who overlook Jesus' healing power, which is just as great today as it was ninteen hundred years ago. The tubercular appearance of the throat, also the cough, have disappeared. The glory of the Lord has risen upon me. I am eighty-four years young.—*Mr. P.*

Cincinnati, Ohio—In two days after I wrote you for prayers for my baby she began to improve, and now she is entirely well. She cut two more teeth without trouble. I am very grateful.—*Mrs. A. K.*

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Detroit, Mich.—When being released from active service in the navy, my right eye read twenty feet in the physical examination and my left eye read only ten feet. The doctor said I might try the test the following day if I cared to, and I said I would return. I immediately put God's law into operation. I also telegraphed you for prayers. The following morning my left eye read twenty feet. For the curious, it is only fair to say that a night's rest would naturally help the sight, but, even with the best of care and sleep, I do not believe it possible to improve the sight of one eye by ten feet without God's help.—*J. D. B.*

Black Lick, Pa.—Accept my sincere thanks for your prayers and for the help the Lord has given to me and my whole family since I have taken up Unity. For over eight years I had a dreadful fear of tuberculosis. All that fear has left me since I have learned the Truth about God, and I can truly say that I am well and happy.—*Mrs. G. J. K.*

Syracuse, N. Y.—Within a few hours after I had written you for prayers, my cold was gone. Please accept the inclosed love offering and my many thanks.—*A. B. M.*

PROSPERITY

Omaha, Neb.—"The supplication of a righteous man availeth much." My husband is prospered. He did not secure the position he desired, but he was given another; without solicitation, the firm gave him $2.50 more on the week than he was getting. He also received a gift of $25 from an unexpected source. My son-in-law, since writing you for prayers, has secured the best position he has ever held. I thank you.—*J. S.*

Redlands, Cal.—A short time ago I wrote you regarding the settling of an estate in which I was deeply interested. I am writing again to tell you that everything has been amicably settled, and I am receiving more than I had any idea of getting. Please accept this love offering with my most grateful thanks for your prayers.—*Mrs. H. E.*

Portland, Ore.—We had a small piece of property which we wished to sell, so as to get a homestead relinquishment. I gave it over to God and trusted all to him. Yesterday arrangements were made, and we shall be able to make the turn we desire.—*Mrs. M. C. B.*

New York, N. Y.—I have obtained wonderful results through the aid and coöperation of your prayers. I have been very successful since applying to you for help. I

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have had some beautiful demonstrations.—*Mrs. O. D.*

Haskell, Texas—I am writing to tell you the good news. I asked you to be with my little daughter, Dorothy, through her recital. We had a telegram from her teacher, Mr. B., telling us that Dorothy went through superbly. A friend who was present writes that it was wonderful,—like sitting in heavenly places during the period of her recital. He predicts that the musical world will soon acknowledge her. I know you rejoice with me. The spoken Word does not return void; it does accomplish that whereunto it is sent.—*Mrs. A. M. D.*

Hamburg, Mo.—The little place I wrote you about is sold, and I feel so happy and contented! I am praising God, realizing that our Father knows what is good for us. —*E. S.*

Naples, N. Y.—I wrote you in regard to my husband's work. I had hardly received your letter, when he came home and said that he had a better position offered him at shorter hours and much better pay. For all of this, I thank you and the Father.—*Mrs. J. R.*

Cleveland, Ohio—Since writing you for prayers, I have secured a good position. I began work Monday with the understanding that in a very short time I would be forewoman.—*E. L. L.*

Evanston, Ill.—Some time ago I sought your help for success in my presentation of a War Pageant. The outcome was simply overwhelming. What at first seemed so modest, grew and grew. I expected to give it only one night, but I was obliged to present it four nights. The spiritual influence was most gratifying to me. The Christ-Mind is quickened in me. I do rejoice in my increasing consciousness of my oneness with the loving God. Our family sought your help for the recovery of my brother in Havana. His life was spared, and he is now regaining strength.—*R. L. L.*

Glendale, Ohio—I wrote you asking your prayers for a satisfactory settlement with the S. P. Railroad, for the loss of household goods. Tuesday I received a sight draft for an acceptable amount. I did not worry over the situation. I left it entirely in keeping of the Spirit. I cannot find words to express my gratitude and thankfulness to you for your help.—*Mrs. E. W.*

Woodman, Col.—It gives me great joy to tell what you have done for my husband and me, through God's help. Your prayers are bringing happiness and confidence to us both. Last month we did not know how we would meet

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our bills, and while we were wondering, in came my mother-in-law and gave us $100 to apply on our furniture bill. I feel fine; I have a position, and am working every day. So much good is coming to us, that I want to tell others about it.—*Mrs. E. O. N.*

Fremont, Ind.—I have had another raise in salary since last I wrote you. I praise God from whom all blessings flow.—*K. T.*

Woonsocket, S. D.—I have been helped through your prayers for me. When I started the Prosperity Bank Plan I was earning $35 a month. Since that time, I have held two other positions, and I am now making more than I had anticipated; I have more than doubled my former salary. I wish more people who become despondent through the lack idea would write to you and ask for your spiritual ministry.—*R. C.*

TRANSFORMATION

White Block, Strathcona, Alta.—I wrote you some time ago for prayers in what seemed to me a very trying crisis in my life. I am very grateful to you, and I know you have helped me a great deal. I am much stronger now, and feel ready to face the future. God has been very good to me, and I am learning to put my trust more fully in him. I have found helpful friends, and prosperity is coming, too. I am accomplishing things now, that three months ago would have seemed impossible for me to undertake. A new life with new courage and new strength is before me, and I know that God and all the world are on my side as long as I am true to the best that is within me.—*Mrs. L. P. B.*

Kellogg, Idaho—I praise God that all is well. Such a wonderful improvement! The pain in the uterus ceased. My husband has a change of position, which is much better for him.—*Mrs. E. H.*

Muncie, Ind.—When I wrote you for the Prosperity Bank, my wife was very ill; she had ulcers on her arm. Soon they began to disappear. About that time I was taken with an attack of flu, but I relied upon the help of God to bring me through, and I am well again. My business was at a very low ebb, but thanks to God and to your prosperity lessons, it is now thriving, and prospects for the future are bright.—*W. H. R.*

Loomis, N. Y.—Mr. M. has a good position, and at a good salary, for which I thank God and Silent Unity. I coöperated with you as requested, and have had a wonder-

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ful change in consciousness, a peace such as I never before experienced. I now trust God absolutely, and know that he will not fail me, nor forsake me.—*Miss S. J. J.*

Oakland, Cal.—I bless the hour that brought Unity Magazine to me, filled with its messages of Truth and Love and Wisdom. A burden has been lifted from my heart and mind, even though I am young in understanding. I feel as though a great height has been reached, for today the Christ consciousness is awakening within me.—*Mrs. M. B.*

Joplin, Mo.—I have had numerous blessings since you sent the Prosperity Bank. My husband and I have had many experiences in Truth, realizing prosperity and happiness. My husband's salary was raised yesterday, $3 on the week. This seemed almost an impossible dream two months ago. It was through your help that this advance in salary came. Another happy experience for us is this: We have moved from our former location to a much pleasanter and more convenient place, with cheerful surroundings. We had wanted this place for two years, and it was finally offered to us at cheaper rent than we had been paying. We also had asked your prayers for my husband's mother, who had undergone an operation for cancer. We had a letter a few days ago saying the wound had healed nicely within three weeks, and that she was feeling fine. We feel that this was a wonderful healing, as she is over eighty years young. I cannot find words to express my thanks. We could not get along without Unity Magazine.—*Mrs. M. B. R.*

Chicago, Ill.—I thank you heartily for your prayers. They are working wonders for me. I made 100% on my examination.—*B. L. C.*

San Francisco, Cal.—I wrote you for help about two months ago, and the result has been marvelous. My business affairs are being straightened out. Money is coming in for every need. My health is improving, and I am growing in faith. I trust each day to God's guidance. My money was in the hands of two unscrupulous men, but now I have it under my own control, and the business is beginning to pick up, and will soon be on a paying basis.—*D. M. H.*

Anaheim, Cal.—I am enclosing a love offering for the wonderful help which I have received through your prayers in securing a position. I am realizing prosperity and health, and I am coming into a better understanding of the Truth. For all of these blessings, I am indeed very thankful.—*W. J. O.*

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Morgan Park, Chicago, Ill.—I no longer need your service through prayers. I can now do a day's work. I have not felt so strong for four years as I do at the present time. I have been helped in many ways towards a better life. When sitting in the silence I seem to touch the borderland of heaven in consciousness. I realize that I live, move, and have my being in the great sea of God's eternal love. It is heaven on earth. Glory be to God! Unto him do I offer thanksgiving and praise for the service of Silent Unity healing.—*Mrs. E. C. P.*

New York, N. Y.—Your prayers for my health have had wonderful results. I had been told I must leave this climate at once, and I was really under a belief of desperate illness. It all left me suddenly; now I am quite well. I am better and stronger than I have been for years. I know your prayers opened the way for me to make the demonstration, and I am very happy over it. I am no longer suffering over the loss of the companionship, of which I wrote you. I am free.—*M. B.*

RECOVERY FROM SEEMING LOSS

Reno, Nevada—After writing you in regard to my liberty bond, I felt so easy. The next morning something seemed to lead me to where I keep some of my things put away. To my surprise, I found a slip of paper upon which was written directions to go to the place where I had asked twice before. The bond was forthcoming, and I rejoice.—*Mrs. C. M.*

Southport, Conn.—This has been such a wonderful day for me that I hasten to acquaint you with the good tidings so that you may rejoice with me. That which was lost is found. I asked your prayers for the recovery of a diamond ring; I found it in the attic this morning. As much as the ring means to me, it does not compare with the joy of having demonstrated. It came at a time when I needed it most, for in spite of the fact that I was holding on regardless of appearances, I wondered how long I could do so without some evidence. I praise God! I know that the Law never fails.—*C. S. N.*

FREEDOM

Chelsea, Mass.—My husband was freed of the drink habit over two years ago. He has no desire for liquor. I wrote you a few weeks ago for prayers for him, asking relief from inflammation of the eye. I am happy to say that his condition improved at once.—*C. B. G.*

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Rochester, N. Y.—My husband telegraphed you a few weeks ago; I had fallen down the cellar steps onto a cement floor, tearing the flesh and cords off my right shoulder. When it happened my arm hung limp and apparently useless by my side, and the pain was so severe that it seemed I could not think a thought. I looked up at my husband and said, "I have faith in Unity." He said, "I will telegraph immediately." He had not been gone fifteen minutes when all pain ceased. "Before they call, I will answer; and while they are yet speaking, I will hear." I went down stairs and washed my dishes and did other necessary things. As we were in the midst of housecleaning, and everything was torn up, I went on with my duties just the same, doing the best I could, always declaring, "The Father abiding in me doeth his works," and the result was marvelous. For the past week I have used my arm the same as usual. Your prayers were very uplifting, and this little trial was just a stepping stone to something higher. I feel so grateful for all that has been done for me by Unity. God bless you. The uplift I get from every demonstration makes me joyful and happy, because I see that I am growing and that I have gained in understanding. My husband also wishes to say that his eyes are fine, spiritual, perfect. He feels very grateful for what has been done for him.—*Mrs. G. W. H.*

Grand Rapids, Mich.—The tobacco craving has left me entirely, and I do not care for it in any way. It never bothers me when others smoke around me. Thank God for what he has done for me!—*Mrs. R. P.*

Los Angeles, Cal.—I had a splendid demonstration in speaking the Word of Freedom for another. A girl of twenty was under sentence to jail. I tried several times to obtain her freedom, but no one had faith in her. I did not preach religion to her, but she says that I lived the life that she could follow. Now and then I would drop a word about the power of thought, etc. One day, while reading "God's Hand," it flashed across me that if Miss Cady could give freedom, so could I. I knew it was Board meeting day, and that I would have to work then and there, or the girl would be held much longer. So I began to realize, and before many minutes I knew that she was free. Imagine my joy when a telephone message came saying that this dear girl had been set free. How I did thank God! But stranger still, every one of those people seemed to realize that I was working for her, and told her so, although I did nothing outwardly. I have given her the copy of Unity that I was reading, and told her my story.

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She has gone on her way rejoicing, and tells me that even her mother has changed her thoughts, and is getting better. This made me just as happy as if she were my own child. I am so thankful to God.—*E. T. K.*

Cincinnati, Ohio—I wish to thank you for your prayers in behalf of my brother C. E. He is entirely freed from the drink habit. The demonstration is more wonderful, coming as it did before our State went dry. Not in words can I express my heartfelt gratitude to Unity and to the all-loving Mind, God. I had been working for some time, trying to bring this Truth into manifestation, but the current was not strong enough. With your coöperation my brother received of the Divine Good of the Holy Spirit.—*M. E.*

Sunderland, England—I have changed from an individual given to continual worry, to a self-controlled and calm being watchful for the Good.—*Mrs. I. L.*

PROTECTION

Cottonwood, Cal.—I asked your prayers for my brother who is in the navy. He recently wrote me, saying that he did not fear anything. He is perfectly happy, even when there is a storm at sea.—*M. H. A.*

San Francisco, Cal.—I am so glad to report that my son, W. J. R., has returned from the war, perfectly well. He was in three great battles and always exposed, as he was a messenger, yet he was not harmed. He never lost a day, never had to go to the hospital, and never even felt nervous. He brings home a fine discharge for courage, efficiency, and excellency. I must express my acknowledgment of your good work in speaking the Word of protection which I requested of you. Weekly Unity reached him safely, wherever he went.—*L. M. S.*

Pittsburg, Kans.—It is with a heart full of gratitude that I can send you the good news that my boys for whom I asked your prayers for protection, and for their safe return from France, have both arrived, several months sooner than expected. Praise God! May he abundantly bless you all.—*Mrs. S. W.*

Ontario, Cal.—I am writing you today to let you know that my boys R. J. H., and F. P. W., for whom I asked your prayers for protection when they started over seas, have returned safely, and not a scratch to remind them of their going over the top, as they did in the Argonne Forest during the last days of September. Eight days they stayed on duty. They were then relieved, having done their share. I truly thank you for your loving service and for the priv-

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ilege of knowing that we have such an institution as Unity at Kansas City, through which one can receive concentrated and consecrated help. My boys read and passed on the literature I sent through Unity.—*Mrs. J. R. H.*

Creston, B. C., Canada—I am home on a visit; I find my mother so well and things going so fine that I could not help but think of Unity. My brother is on his way home now, after three years of active service,—and never a scratch. He says in a recent letter that not only once, but dozens of times, were men shot down all around him, and he was not touched. I do not believe for one moment that he would have been saved, had we not known how to commit him to God's protection.—*Mrs. R. C.*

Memphis, Tenn.—I wish to tell you of my son's safe arrival from France. I thank God and Unity, for he went through all the trials of war and pestilence, and came home in the perfection of manhood. I know that the Holy Spirit guided him and carried him through the things which looked impossible to man.—*Mrs. B.*

Gray, Okla.—I wish to thank you for your prayers for my soldier boys. Both have returned safe and sound, and none the worse for the wear. One son tells me that he has not been sick a day since he left,—fourteen months ago. The other passed safely through a serious illness. Your kind and loving ministry has helped me over many hard places in life, but the most beautiful of all is the Truth which I am learning to establish in my own consciousness. I am so glad to be able to help myself and others.—*Mrs. J. W. A.*

Blackfoot, Idaho—I wish to tell you of my brother's safe arrival in the United States. I am very thankful to God for your prayers for him. I am sure he was protected by Divine Love, "over there."—*C. V. B.*

Kansas City, Mo.—When my son L. went to France, I asked prayers for his protection. He has returned after a year's service, perfectly well and strong. He was in five battles, and saw his friends killed and wounded, but he came out each time without even a scratch. I thank God and Silent Unity for his wonderful preservation.—*L. M. W.*

Braggs, Okla.—I give all praise and honor to our Father and to you for the help given me, and to my sons overseas. Just now I sit beside my youngest son L., who has just returned from the war zone. God led and protected him through awful scenes, while on the front. He was manager of an ammunition truck. He assisted and comforted many wounded and dying soldiers as he picked

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them up and loaded them into the conveyances which took them to the hospital. His little khaki bound Testament was his comfort. He lived very close to God. He testified that the war had converted many men and boys, saying that they lived their religion and talked little about it. Now I am praising God that so many were brought to the point of claiming the Truth, that through Unity prayers I have been blessed and my sons spared from death on the battle field. I thank God for perfect protection through the war, and a mother's heart rejoices for all this love and care.—*Mrs. S. D. P.*

HELPED BY UNITY LITERATURE

Kansas City, Kans.—Before I learned of the Unity School of Practical Christianity, I lived in constant fear that I would never be able to do the things I desired to do. Now through your prayers and instructions I have accomplished the things I desired, and have learned the true lesson of life. Though I walk through the valley of the shadow I shall never fear again, for I dwell in the secret place of the Most High and abide under the shadow of the Almighty. My prosperity and health are assured. Unity has been such a wonderful help to me in the care and training of my children, and they too have learned the Unity way of trusting God for all things. I have been able to help many friends, who were struggling without the Light, by sending them Unity literature. "Lessons in Truth" and "Christian Healing" are my constant companions. By the study of them I have become stronger, both spiritually and mentally. I thank the Unity workers for the help I have received.—*G. J.*

In "Love: the Supreme Gift," Professor Henry Drummond has, with a most masterly skill, analyzed the greatest word symphony in literature, the thirteenth chapter of Paul's First Epistle to the Corinthians. The author proves the supremacy of love by showing how Paul measured it up with all other gifts, first by contrast, second, by analysis, and third, by defense.

As to contrast: Love is weighed in the balance with eloquence, prophecy, faith, charity, sacrifice, and all these are found wanting; the "sounding brass" of much so-called silvery-tongued oratory,—"brazen words

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without emotion," charity, only one avenue of love, sacrifice, even though you give your body to be burned,—all nothing without love, the great universal solvent.

As to analysis: The author sees "Paul passing this thing—love—through the magnificent prism of his inspired intellect," and giving us "the spectrum of love" as he descants on its component parts,—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. And the wonder of this analysis! Every phase of human conduct in relation to both men and life is slashed with the scalpel of truth, but immediately the oil of love is lavishly poured to heal the wound. Have you a bad temper? Find out all that is at the bottom of it; then you'll stay up nights to learn that love is not easily provoked. Do you lack patience and kindness? Take lessons in "love passive" and "love active" from a master teacher, until you reach a higher class in this school of magnanimity. Do you fall short in courtesy—in observation of the ordinary rules of politeness as you carry on your ordinary social intercourse? No book on etiquette can prepare you, even for courts and palaces, if it were necessary, as do the teachings of this essay. Are you unduly critical? Get sweet, by transmuting the acid fluid of your nature into the milk of human kindness.

As to defense: Love is greater than all the virtues combined, just as light transcends the elements of which it is made up. You cannot make love to order, you can only cultivate it by contemplating the love of Christ. Prophecy, tongues, knowledge, all fail; love only is eternal. In defending love as the supreme gift, the author has, perhaps, displayed his consummate ability in both reasoning and persuasion.

The dissection of a masterpiece usually results in dissatisfaction to the reader; but the lily has at last been painted successfully in Professor Drummond's work. "Now abideth faith, hope, love; but the greatest of these is love."

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PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

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UNITY SIX PER CENT BONDS

We are erecting a $40,000 addition to the Administration Building. We have purchased a site for the New Unity Inn, at a cost of about $15,000. We have bought a lot at $5,000, for the Unity Apartments. It will be necessary to spend about $15,000 for additional machinery and furniture for the new addition.

For the past year or so we have been taking up Unity Bonds, and none have been offered for sale. Now, on account of this demand for expansion, we can offer about $30,000 in bonds to our Unity Family. They may be had in any denomination between $100 and $5,000. Interest is payable semi-annually, at six per cent per annum. Bonds may be had for terms of from one to five years.

Address Unity School of Christianity, Dept. B, Unity Building, Kansas City, Mo.

DID YOU SEND A REMITTANCE TO UNITY?

Many times our friends send us money in letters, and do not state definitely what it is to be used for.

It would help us very much if those sending money would state precisely what the remittance is for.

For instance, if you have saved money in a Prosperity Bank, please state when sending the money to us that it was saved in the bank for payment of subscriptions to Unity, or that it was saved in the bank for an offering to the Society of Silent Unity, or whatever the case may be.

Please do not say, "Here is the money I owe you," but instead say something like this, "Here is the money for my renewal to Unity," or "Here is an offering which I desire to make for the help I have received through the Society of Silent Unity."

We are always glad to receive offerings and orders, and we desire to apply all money just as the remitter wishes. This is why we ask your special coöperation.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. H. A. Foster, 7310 Fountain Ave., Hollywood, California.

Mrs. J. R. Price, Apartado 1443, Mexico City, Mex., D. F.

Verne DeWitt Rowell, 333 MacLaren St., Ottawa, Ontario, Canada.

Mr. Iver Osland, Provost, Alta., Canada.

Mrs. L. A. Tuttle, Forrest Park, Ga.

Mrs. J. K. Worrell, Humble, Texas.

Miss Mabel West, 1437 Woodland Ave., Des Moines, Iowa.

Mrs. Lydia M. Collins, 523 West 121st street, New York, N. Y.—Phone Morningside 5271.

MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT FROM UNITY SCHOOL

From every corner of the globe the call for Unity lecturers and teachers is increasing. More and more are the people seeking to understand clearly the principles taught by this School. In an attempt to meet this demand, the Unity School is constantly seeking to evolve plans whereby the Truth may be more broadly and effectively presented. Their latest effort in this direction has been to establish a Field Lecture Department, to look after this branch of the work. As rapidly as possible, lecturers and teachers thoroughly familiar with Unity principles and ideals are being sent to com-

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munities calling for instructors. A plan has been evolved whereby centers and study groups in other cities may easily secure the services of one of the Unity lecturers, and particulars may be secured by communicating direct with the Field Lecture Department.

The Field Lecture Department is now booking lecture engagements for Miss Kate M. Nevill, and Mr. F. Richard Lynch through the Northeast. Miss Nevill is being booked for points in Nebraska, Iowa, Minnesota, Canada, Michigan, Massachusetts, Connecticutt, New York, New Jersey, Delaware and Washington, D. C.

Mr. Lynch is being booked for points in Iowa, Michigan, Illinois, Indiana, Ohio, Pennsylvania and New York, also other eastern points.

The department is making engagements for Viva M. January to assist in organizing Unity Study Classes in various sections.

Truth Centers and other bodies of Truth students wishing the services of any of these lecturers or teachers should communicate direct with the Field Lecture Department.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
September 20 to October 20, 1919

Divine Order is now restored in me, and manifests in my body as health and harmony.

PROSPERITY THOUGHT

Held daily at 12 m.
September 20 to October 20, 1919

Divine Order is now manifest in all that I think and do, and I am prosperous and successful in all my undertakings.

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PUBLISHERS' NOTES

Just take a peep into the art studio of the Publishing department these days. There you will find a busy artist working away on a series of illustrations which will be featured in a new book for children. Our artist has conceived some very clever ideas which will be put forth this coming autumn in a "Don't Be Afraid Book."

Speaking of children's books, let us call your attention to the fact that children's reading for midsummer should be carefully chosen. The children,—even your children, bless their hearts—*will* get into mischief during vacation. A few charming stories containing Truth sentiments clothed in fascinating description and illustration, will help to while away the summer hours, and at the same time inculcate valuable character-building lessons. The youngsters will go back to school this fall with a new zest after they have unconsciously imbibed these teachings, and you will be rewarded in seeing the unusual progress in their studies due to the quickening power of Truth literature. Look over the descriptions on the supplement to this issue of Unity, and order right away, before the children waste any more time.

This interesting note was recently received from H. Emilie Cady. It was sent to the Unity School in acknowledgement of a parcel of the new pocket edition, paper cover, "Lessons in Truth," which was mailed to Miss Cady when the first books of this new edition were ready for delivery.

New York City.

Unity School of Christianity,
Kansas City, Mo.
Dear Friends:

I received the "pocket edition" of Lessons in Truth and am delighted with it. I really do not quite see how you kept the type so large and fine with the reduced size.

Thank you very much for the copies sent.

Yours sincerely,
H. EMILIE CADY.

An addition to the Unity Administration building is now in process of construction for the accommodation of the printing department. When this left wing is completed, the business building of Unity will present a front which calls

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to mind the Louvre at Paris, two main buildings joined in the rear by an L, enclosing a central space of lawn, trees, and fountain, making ideal surroundings for the workers.

The enlarged Wee Wisdom necessitates a new printing press, which will be installed just as soon as the building is finished. It cost a lot of money, but His little ones are worth it.

There has recently been an unprecedented demand for "Christian Healing" by Charles Fillmore, and H. Emilie Cady's "Lessons in Truth." This increased sale of Truth literature is most gratifying to us, since it bespeaks an awakened response to the call of the Spirit, ever seeking its way into the hearts of men.

It is interesting to note that even though the world war is over, many are still buying Mabel Huntley's book, "A Truth Student With the Soldiers." We attribute this to the strong testimony of the power of faith and divine order that this wonderful little book bears.

Everywhere are people who have been healed, or helped mentally and otherwise by Practical Christianity, who ask how they shall spread the glad tidings. There are many ways to do this. Don't be afraid to tell of what has been done for you. Distribute literature. We have on our list a number of commercial travelers who make it a practice to carry literature wherever they go, and they are not afraid to give it to their customers. They buy booklets and tracts liberally and give them away. They are ministers of God, and are as truly in the Church of Jesus Christ as is any ordained minister in the land. We have several times proposed enlarging Unity to standard magazine size, that we might publish more matter, but these representatives at large have protested, saying it was so handy to slip into their pockets—that they carry it where a larger magazine would not be convenient.

In answer to oft repeated requests, we give here a complete list of our books and booklets:

BOOKS

A TRUTH STUDENT WITH SOLDIERS—paper 50 cents; khaki $1.00.
AUNT JOY'S NATURE TALKS—paper 50 cts.; cloth $1.00.

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CHRISTIAN HEALING—paper 75 cts.; cloth $1.50; khaki edition $1.50; limp $2.50.
LESSONS IN TRUTH—paper 50 cts.; pocket edition, paper cover, 50 cts.; cloth $1.00; khaki edition $1.50; limp $2.50.
Metaphysical Dictionary ..... 50¢
Our Songs ..... 50¢
Miscellaneous Writings ..... paper 50¢; cloth $1.00
Temple Talks ..... set, paper $1.00; set, cloth $3.00
Treasure Box ..... 50¢
Truth in Song ..... 30¢
Vegetarian Cook Book ..... 60¢
Walk in the Light ..... paper 50¢; cloth $1.00
Wee Wisdom's Way ..... paper 15¢, 25¢, $1.00; cloth $1.50

BOOKLETS

All Sufficiency in All Things ..... 20¢
Beaux Arts Series ..... set, $1.00
Bible and Eternal Punishment ..... 15¢
Catechism (Sunday School) ..... 20¢
Consecration of the Room, The ..... 25¢
Directions for Beginners ..... 20¢
Experiences ..... 10¢
Eating and Drinking to the Glory of God ..... 10¢
Faith's Fruition ..... 10¢
Finding God ..... 20¢
Finding the Christ ..... 20¢
God's Hand, and Loose Him and Let Him Go ..... 20¢
Giving and Receiving ..... 20¢
Helps for Teachers of Practical Christianity ..... 15¢
Holy Spirit, The ..... 20¢
How to Attain Your Good ..... 10¢
In Christ's Garden ..... 50¢
Joy and the Way of Attainment ..... 20¢
Life Demonstrated ..... cloth 75¢
Little Sermons ..... 25¢
London Doctor Makes Soldiers Bulletproof ..... 10¢
Love: The Supreme Gift ..... 15¢, 50¢
Love's Roses ..... 25¢
Maternity Treatments ..... 10¢
Ministry of Holy Mother ..... 15¢
New Race and New Earth ..... 35¢
Oneness with God, and Neither Do I Condemn Thee ..... 20¢
Only Good, and Other Talks ..... 25¢
Path of Love ..... 25¢
Philosophy of Denial ..... 15¢
Practice of the Presence ..... 20¢
Prosperity and Success ..... 20¢
Prosperity Series ..... 50¢
Pure Reason and Honest Logic of Practical Christianity ..... 20¢
Scientific Lessons ..... set 25¢
Talks on Truth ..... 25¢
Talks to Men ..... 20¢
Temple Talks, ... single volumes, paper 25¢; cloth 75¢
Trusting and Resting ..... 20¢
Truth's Simplicity ..... 20¢
Why Baptizest Thou ..... 15¢
Wealth and Wisdom ..... 20¢

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THE SILENT SEVENTY

This is the department of Unity work organized for the special purpose of distributing free literature. Write the Secretary for Bulletin and further information.

We publish testimonials from members, and this month we give the following to show the work being done in prisons:

California—Your encouraging and most helpful letter found a welcome receiver; also those precious books and leaflets that came with it. I have spent many hours reading and studying them, as also have some of my friends here in jail; they, too, are beginning to see and realize the Truth. I have surely received very noticeable results already from those prayers I asked you for, and the power of my will is remarkable. Thank God, and may he bless you. Oh, how eager I am to learn more of that precious Truth, and that is why I am filling out application blank. I should like to send a dollar with it, but cannot now; however, I know you are not worrying about that, and I shall not always be in jail. How I long to leave here and find a quiet place and be still and think. I have given several of the leaflets to my companions here; some of them tease me, and some say: "Stick to it, boy; I can see it is making a man of you. Wish I could see it like you do." I tell them they can if they will try. I explain it as well as I can, which I admit is very limited as yet, but I am getting them so they respect and listen to me; thank God, that is encouraging.

I notice that I am not worrying and looking forward to the day of my release so much as I was; I have something more important to think about now, and am so thankful that I came in touch with Truth and Unity while here; I am surely going to try and bless the place to that extent.

Hoping to hear from you soon, I remain, now and forever, a member of the Silent Seventy.—S-70 No. AK62.

We are in receipt of reading matter sent by you on frequent occasions. Your kindness is very much appreciated, and the literature is helping the prisoners to feel less the burdens of prison life. Anything you may do to continue this good work will be greatly appreciated by the prisoners and me.

I wish again to thank you for what you have done, and trust for a continuance of your gifts.—*Chaplain of an eastern penitentiary.*

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of September to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

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Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

CHRISTIAN HEALING

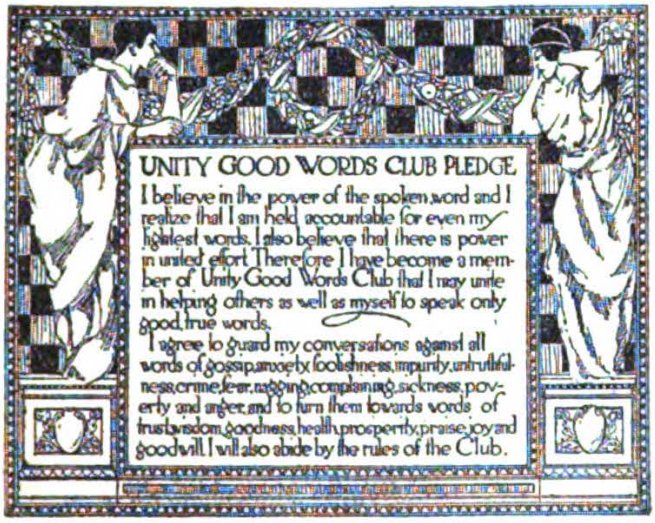
by CHARLES FILLMORE

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health and happiness. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it. This book was written for the purpose of helping students to understand and apply the law in the right way. The price, in paper cover, is 75 cents a copy. In cloth, $1.50; khaki binding, price, $1.50; limp binding, $2.50.

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UNITY GOOD WORDS CLUB MOTTO

A Morning Reminder—An Evening Benediction



The pledge or motto is printed on a 10 by 12 card of soft grey color, artistically bordered in lighter tone squared off with old blue, wreathed and festooned in exquisite design, all relieved with touches of black. Grecian figures posed on pedestals support the base of the border, the one sealing the lips with the hand, the other closing the ears in like manner. The lettering is hand printed in black, intermingled with blue. The motto, complete without framing, will prove a highly decorative addition to the walls of your room.

When you consider that your every word molds the plastic ether about you into form, that an account must be rendered for every idle word, and that by your words you are either justified or condemned, it becomes a matter of vital moment that you discipline the "unruly member."

A constant reminder like the motto, right before you, will help to keep the seal on your lips when you are tempted to transgress by uttering the unkind, critical, or gossipy word. With this pledge prominently placed in your room, you will find it easy to guard your thoughts and words while at home, and when you are obliged to go forth, you can do so, equipped and fortified to meet the problems of the hour, clad in an armor of happy resolutions which you have covenanted with yourself to keep, let the temptations and provocations to the contrary be what they will.

You couldn't buy a picture, were you the greatest art connoisseur in the world, that would inspire and uplift you

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as will this Good Words Club Motto, and you get it for the nominal sum of 25 cents.

THE GOOD WORDS CLUB PIN—THE OFFICIAL EMBLEM

A solid gold pin beautifully and daintily designed in rich blue enamel, bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil," is the insignia of your membership in the great fraternal order of keep-your-mouth-ears-and-eyes-shut-to-evil.

In wearing this pin, you let your light shine by proclaiming to the world that you are living to a noble purpose. Those who see the little emblem will naturally make inquiry mentally or audibly, and this will result in a quickening interest for better things, to even the chance wayfarer whom you may encounter.

It usually sounds like a mere exaggeration to say that one has the best *this* or *that* in a world full of good things, but this once it can be truthfully and aptly said that if you want to declare yourself a member of the best society on earth, get a pin, wear it, and live it. Price, $1.03.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

Pure Reason and Honest Logic of Practical Christianity

by CHARLES FILLMORE

Mr. Fillmore has delved down to bed rock, as it were, and then given us the logical deductions proceeding from the recognition of God as first Cause—the All-Good. He proves that the laws of mind are operative today as they have been from the beginning, and will be from everlasting to everlasting.

Our work is to line up with these laws, discerned by modern metaphysics, and to reap the consequent results in our lives. One doesn't have to take anybody's word for the truths of Being underlying the teachings of Practical Christianity. It is all a matter of using the native mental power with which we are endowed, instead of accepting some vague generalizations which others have formulated and stamped with their approval. "Pure Reason and Honest Logic of Practical Christianity," is a 50-page booklet, selling for 20 cents.

Joy and Attainment

by JENNIE H. CROFT

In a clear, forceful style, Mrs. Croft presents the fact

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that the way of highest attainment lies in conscious union with the Source of all that is.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a timely suggestion. Mailed to any address for 20 cents.

In Christ's Garden

by MARY BREWERTON DE WITT

In this refreshing book is found, clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father.

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

Temple Talks

by CHARLES FILLMORE

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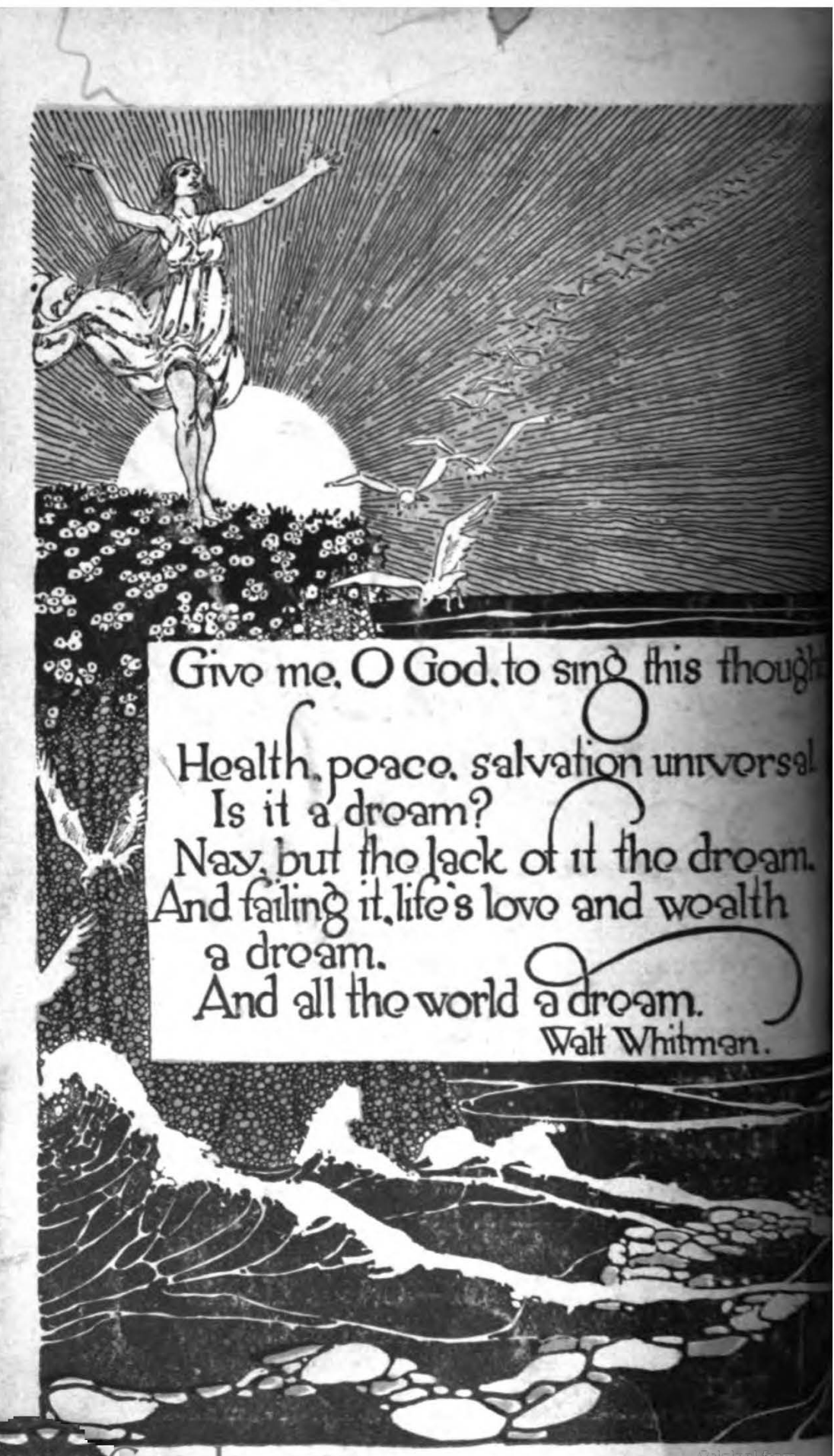
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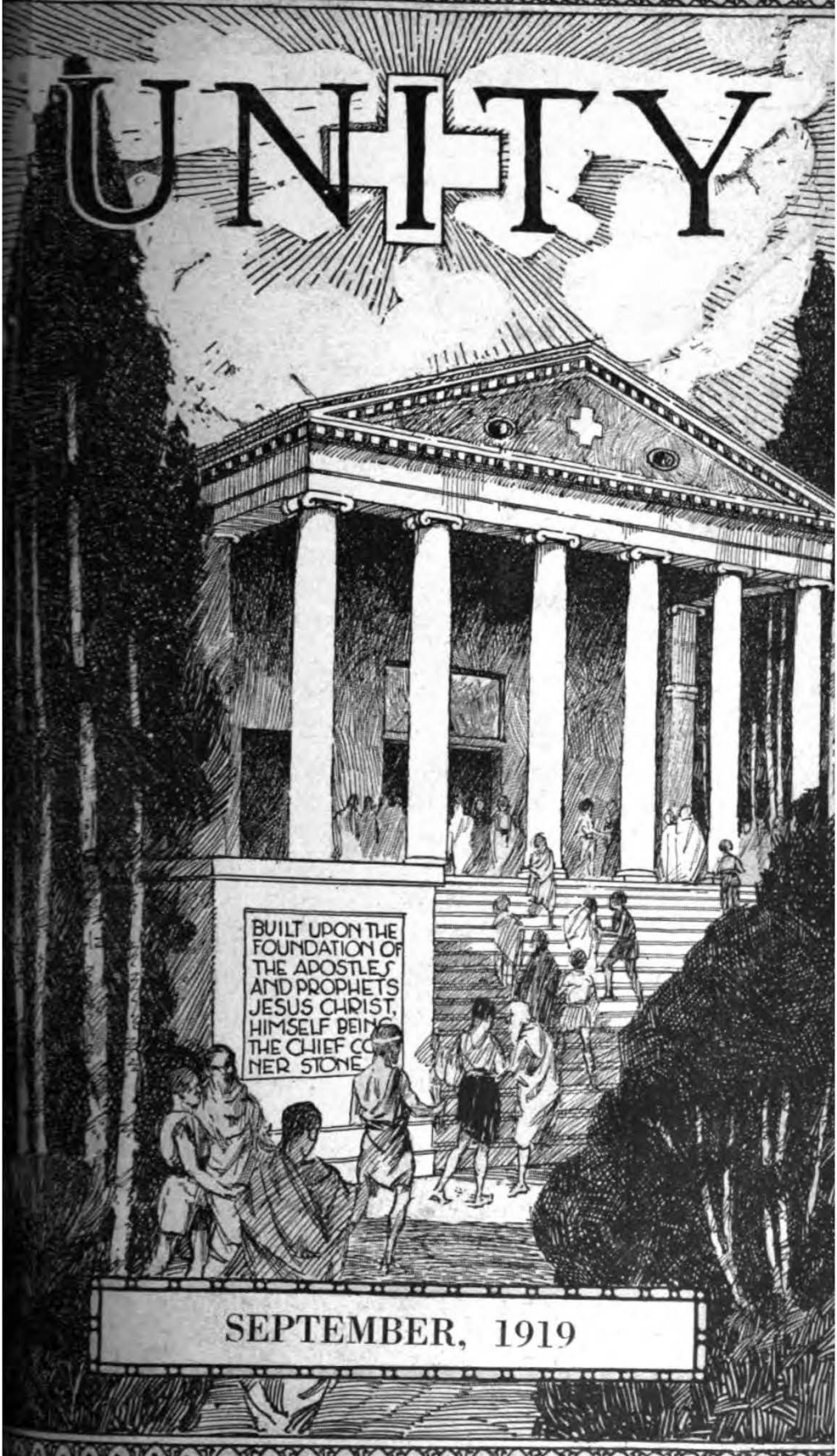
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CONTENTS

How to Handle Substance Spiritually 201
Charles Fillmore

Man Made in the Image of God 208
Lowell Fillmore

Finding Your Life Work, *Richard Lynch* . 213

Repentance, *Imelda Octavia Shanklin* 220

Spiritual Man, the Future Church 227
Laura A. Morrison

Lesson Story: Denials and Affirmations . . 230
Alice Ruth

A Vision and Its Interpretation 236

Sunday Lessons 241
- The Kingdom of God 241
- The Future Life 244
- The Holy Scripture 247
- Review—Jesus Our Savior and King . . 250
- John and Peter Become Disciples of Jesus 254

The Home 258
- "Suffer Little Children . . . to Come Unto Me" 258
- The Quality of True Motherhood 258
  Rosalie Taskett Craig
- Mrs. May's Philosophy 262
- Blessings Page 263

Society of Silent Unity 267
- Class Thought and Prosperity Thought . 267
- Silent Unity Healing 268

Publishers' Department 277

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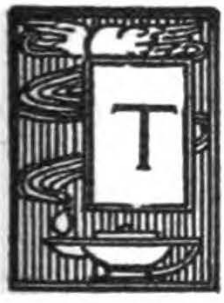
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HOW TO HANDLE SUBSTANCE SPIRITUALLY

[The following article by Mr. Fillmore has appeared in our publications before. It has been found so helpful, that, in response to a request, we again present it to our readers.]



HE affirmation, "The all-providing Mind is my Resource, and I am secure in my health and prosperity," is very comprehensive because it is inclusive. You all know about Spirit-Mind if you have meditated in Spirit. It is the everywhere-present Intelligence, Life, Love and Substance. Our lesson tonight, the Prodigal Son, deals especially with the everywhere-present Substance. When we have a realization of the everywhere-present Mind, with all of its attributes, there rests in our consciousness a certain security. I cannot explain to you in words what that security is, but if you get your foundation right, if you understand your Principle, you will know that security just as well as a student in school who has studied his lesson, who knows the rules, has a certain security when he is asked to get up and demonstrate. If he has not studied the rules, he feels shaky, because he may be asked questions that he has not had a rule for in his lesson.

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So one who knows Principle—that is, knows what God-Mind is—has a certain inner security; our lesson and affirmation is to establish in the consciousness of every individual a great, broad understanding of the Principle upon which all life and existence depend. Some people think that we are teaching here a sort of new therapeutics, or another religion, or that it is just an imaginary religious fad we have set up. We are not doing this. Our religion is based upon a science, in which ideas are related to their Principle and to other ideas in a great universal Mind, working under mind laws. This doctrine which we teach will fit any religion —that is, it will point out the real in any religion. It will show where the false is and where the true is. You will be able, if you know the Principle, to detect instantly whether a certain religion is founded on facts or whether it is built upon a basis of man-made ideas. About nine-tenths of the religions in the world are based on man-made ideas about certain propositions. But when you know the Truth you can tell the difference. You can sift out that which is real from that which is unreal.

In order to demonstrate this Principle, it is necessary for us to keep establishing ourselves in certain statements of its law. The more you can present to your mind certain propositions that are logical and true, the stronger that inner security becomes to you. The mind of man is built upon Truth. In other words, the clearer your understanding of Truth is, the more substantial your mind becomes. This reveals that there is an intimate relation between what we call the Truth and the Substance of Being. The one Mind, when it is in action in your consciousness, will, through the universal law of sympathy of thought—that is, like attracting like—lay hold of this Substance. Thus the more you know about God, the more successful you ought to be in handling your body and your affairs. So also, the more you know about God, the healthier you ought to be.

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And, of course, if you are healthy the more beautiful you will be and the happier you will be. And if you know how to take hold of this universal Substance and use it whenever you need it, the more prosperous you will be. Do you not see how Mind-Substance enters into every detail of your life? But we must establish ourselves in a certain security of the universal Life, Love, Substance and Intelligence, and we do this by first seeing Truth and then getting a consciousness of its Substance.

Just here is another point in this doctrine—there is a law governing all true action. Nothing comes by chance. There are no miracles—nothing happens; there is no such thing as luck, but always cause and effect. That all effects have a cause and that everything is under law, is a teaching that appeals to the innate logic of mind. The happenings that seem miraculous are simply ruled by a law that we have not yet discerned. But the ignorant mind says, "It is a miracle; God must have done that." God does not do anything in the manifest universe. God gives man the law, and man puts the law into operation. God is the Law. Our United States Congress establishes laws that rule the acts of American citizens. Those who keep the law are rewarded with its protection. This is security. Exactly the same thing is true in the universal Law. Our congressmen do not personally arrest every man who transgresses the law; that is left to the executive power. So, God is not here compelling us to follow his Law. It is left to us how we shall do. The Holy Spirit is the executive official, through which Divine Mind carries out its Law.

If you understand this, you can see how you inherit the power of Divine Mind. You are using your organism to carry out a law that God has established as a guide to all creation. If you carry that law out righteously, you cannot help but get righteous results. If you break the law—well, that is your lookout. God cannot help it; God has made the law and there are

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certain rules of that law. Blackstone says that law is a rule of action. Exactly so with God-Law. And if you follow these rules, you will be sure to demonstrate the Truth.

"But," you ask, "what are the rules of the Law?" First: God is Good and all of his creations are good. Now, if you can get that fixed in your mind, you will demonstrate good, and you will not have anything but good come into your world. If you let in the error thought that there is evil, and that you are as liable to evil as you are to good, you will have evil conditions. But remember that evil and evil conditions are not fundamental in Divine Mind. If you say, "I am the child of the absolute Good; God is good and I am good, and everything that comes into my life is good, and I am going to have only the good," you will change the current of your thought right away and begin to build good brain cells that will not know anything but the Good. Then everything good will be attracted to you and your life will be a perpetual joy. I cannot tell you why this is so, but you can prove it for yourself. If you start out right now with that idea of eternal goodness in your mind, and talk about the good only, and see with your mind's eyes everybody and everything as good, you will demonstrate all kinds of good. Good will begin to manifest in you, and soon everybody will be saying, "I know that woman is good and true—she gives me confidence in the innate goodness of all mankind."

This is the way the one Mind expresses itself through man. If man uses the Law in this sensible way, he will get the desired results; if he uses it in the opposite way, he will get the opposite results. This is true also in our demonstrations of prosperity. We cannot be very happy if we are poor, and really nobody has a right to be poor. It is a sin to be poor. I have been asked if Jesus Christ gave any example of poverty being a sin. Yes, you will find it in this parable of the Prodigal Son. This

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is one of the texts most often used to preach to moral sinners, but a close study of it shows that Jesus was teaching the sin of lack and how to gain plenty. Jesus said that this son took his inheritance and went into a far country and spent it with harlots. He spent his substance in riotous living and came to want.

When this son returned to the father's house, was he accused of his moral shortcoming? Not at all. The father said, "Bring forth quickly the best robe, and put it on him." That was a lesson in good apparel. It is a sin to wear poor clothes. This may seem rather a sordid way of looking at Jesus' teaching, but we must be honest with the parable.

What next did the father do? He put a gold ring on the prodigal's finger,—another evidence of prosperity. A ring is a symbol of the unlimited. There is no end to a ring. It also represents omnipresence and omnipotence in the manifest world. Everything that moves forward —all the machinery of the universe—rests upon wheels. When we know "how the wheels go round" in Divine Mind, we shall know all things, and that is what a ring represents. When the father gave that ring to the son, he gave him the key to all life activity. He gave him power in every avenue of expression—omnipotence, omniscience, omnipresence—"All mine are thine." This is what the Father gives when you return to his house of plenty.

The Father also commanded the servants to put "shoes on his feet." The feet represent that part of the understanding that comes into touch with earthly conditions. We have in the head the understanding that comes into touch with spiritual things, but when we read in Scripture about the feet, we may know that it pertains to understanding of material things. Probably some of you are being taught in dreams; you may dream about wearing old shoes, or losing your shoes, or of your shoes being muddy. If you want to know the meaning of these symbols, study your thoughts in relation to the

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world about you, especially the material world, and you will find that when you have such dreams you have gone down in your thinking to a very material basis. When the Lord puts shoes on your feet, you will dream of new shoes, which means that you are thinking righteously.

Then, the next thing that the father did to his restored son was to proclaim a feast for him. That is not the way we treat our moral sinners; we send them to jail. But the Father does not do that way; he gives a feast to those who look to him for supply. The "fatted calf" represents universal Substance in its strength and richness.

I have heard numerous sermons preached from this text, and never one that brought out the prosperity side of the parable. Every one of the preachers told about what a bad man this son was, and that there is more rejoicing in the kingdom of God over the salvation of one sinner than over the ninety and nine righteous.

I interpret this parable as a lesson on prosperity, showing us how the people who are dissipating their substance in sense ways are sinners, and how they may become lawful and prosperous again by returning to the Father-Mind. There are plenty of lessons in the Bible for moral delinquents; then what is the use of twisting Scripture when it is so plain that this lesson refers to the dissipation of substance? Jesus said that this youth wasted his substance with harlots in a "far country," a world where the Divine Law was not observed. There is a close relation between harlotry and want. All people who waste their substance in sex sensation eventually find themselves in want, physically and financially. Then, if we would get at the right use of the Divine Substance and the Divine Law, we must come back to the Father's house—not only in health, but in our resources; because if you are not resourceful, if you are not secure in your handling of the one Divine Substance, you are not secure in anything. We live in

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a world where substance is a very important thing. The Unity Society receives nearly a thousand letters a day from people who ask our prayers, and the great majority of these letters tell what a hard time the writers are having in finances. Not all are seeking financial prosperity. Many have ideals they want to attain. But they do not always use the law in its broadest way in attaining their ideals. One writer said, "It took me six months to realize my heart's desire—and six years to get rid of him." Here personality used the law and got what it went after.

So we see that wisdom should be sought, that we may know what our good is. Wisdom is a part of this universal Substance that we are dealing with, and we must handle it wisely. Make a declaration of Divine Wisdom vigorously in every thought. If you do not think right, you will not act right; you will not have right conditions in your world. Then you must have wisdom. Solomon asked the Lord above all things to give him wisdom, and after he had received wisdom, riches and honor were added. So in your demonstrations of this wonderful Law, remember to ask first for wisdom.

Then let us observe the Divine Law and enter the very Truth of Being, and realize that there is an all-providing Health and Support, and that our Father is always here—that he is constantly giving to us just as fast as we will acknowledge and take under his Law. We can take our inheritance and divorce ourselves in consciousness from the one Mind, but we always suffer the results; that is because we do not do things in wisdom. Let us enter first into Divine Wisdom; then we shall know how to handle our substance, and the Law, the wonderful Law will be revealed to us. Then we shall declare with assurance, "The all-providing Mind is my Resource, and I am secure in my health and my prosperity."

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MAN MADE IN THE IMAGE OF GOD

LOWELL FILLMORE

WHEN we look about us and see among men everywhere, sin, sickness, death, trouble, jealousy, hatred, wars, and all those things that somehow do not seem to be a part of God's creation, we wonder what has become of the "Image and Likeness" man. But when we change our viewpoint just a little and look for the good, we find life, happiness, prosperity, goodness, peace, harmony, and all the things that go to make up the Kingdom. We can easily prove that there is more good in the world than there is bad. Many people find more evil in life than good, while others living in the same environment find more good. The difference is not in the surroundings, but in the individual viewpoint. Here is the simple rule: If you look for evil you will find it, but if you look for good you will find good. After one has formed the habit of faultfinding, criticizing and looking for evil, it is difficult to convince him that he is looking for it. His vision is obscured by the dark clouds he has himself rolled up, and all the world looks black through them.

If you are finding unhappiness, ill health and discord, and if life looks dark to you, stop blaming others for your bad luck, and start right in finding the good in people and in things. You may have to begin by finding only one good quality the first day, but stick to it, and believe in that one good quality, until you are able to find two the following day. Think of God as good, and believe in his goodness as a present fact. The sun will shine through your clouds and they will melt away. Then you will be able to see and understand what seemed dark before; to your sight men will take on a new, divine quality, you will be catching a glimpse of the "Image and Likeness" man.

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The question is often asked, "If God is all powerful and good, and if he made man in his own image and likeness, why does he allow man to be sinful?"

Let us go back to Genesis for our answer. In the first and second chapters we find two stories of the creation. In the first chapter the first story tells how God created the heavens and the earth, the light, the seas, vegetation, fishes, animals, and man. These creations were made by his word and were pronounced good. In the second chapter we are told that the heavens and the earth were finished, God resting the seventh day. After this the statement is made that there was no living thing upon the ground because Jehovah God had not yet caused it to rain, and there was no man to till the soil. Man had been created in the image and likeness of God, both male and female, and yet it was necessary for Jehovah God to make man of the dust of the ground, and afterward to make the woman from one of the man's ribs.

This seeming contradiction of accounts shows how the creation was first finished in the ideal, or spiritual realm, and afterwards worked out in the manifest realm. There was first the idea in the Divine Mind, and afterwards the manifestation of that idea. The creative process goes on in man's mind and affairs in the same order. This is why metaphysicians always go back to the ideal realm, to change the conditions in the outer.

The first creation of man was the ideal creation, and it was in that creation that he was made in the image and likeness of God. God is Spirit and therefore man made in his image and likeness must be Spirit. This man is the spiritual man, which is in every one of us. It is the Christ man, or Son of God. That perfect ideal man had his perfect expression in the man Jesus. We have been given the power of creation, and we have made ideals which are less than the perfect Christ standard; we are therefore expressing in the outer world conditions which are less than perfection; but the Christ

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man in us is ever ready to become our perfect ideal, as he became the perfect ideal of Jesus, and God is constantly calling to us to accept our perfect sonship. Our Christ-self directs us more than we realize. We may distort our ideals and seem to go far from the Father's house, but we have deep down in consciousness that memory of the perfect self which will eventually bring us to perfection.

We build our life expression after the ideals we have in mind, much as the builders erect a house after the architect's plans. When the architect has completed his plans the house is finished in the ideal realm. He knows just how it will look. He has provided for all necessary rooms and conveniences. He pronounces them very good, and he can rest in the assurance of perfection. The plans then are worked out in the manifest world by the builders. Man is today in this process of building. He has not yet completed the structure which God planned in perfection. He is like a half built house. We should not condemn him so long as he strives toward perfection. Nobody criticizes the workmen for the lack of beauty and perfection when the house is only partly built. When we see folks missing the mark and not living up to the highest, we can help them more by aiding them to realize the perfect ideal than we can by condemning them. I understand that the word sin in the Grecian games meant that the contestant had missed the mark. So, we today say that a man sins when he misses the mark of perfection. To hit the mark we must learn to keep the goal of the high calling constantly in mind. In putting up a house, we find that the builder erects a good deal of scaffolding which is not called for in the plan, and which must be torn down later. It is unsightly, but necessary in the building process. It is not a part of the finished house. There are some things that enter into the process of our lives which may be classed as scaffolding. Who knows but that many of the material things which we think

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now are necessary to support our well being and happiness may not be just scaffolding which will be torn down and cleared away when we come into our Christ perfection manifest?

As I said before, man creates in the same way that God creates. In fact, man is carrying out the great plan which God worked out in the beginning. The beginning is right now, and the second chapter of Genesis refers to a process which is going on all the time. When we consider the question in absolute terms, there is no beginning and there is no end to time. In the relative measure of time, there seems to be days and months and years. But the relative is a limitation of the Absolute. Jesus Christ revealed how the absolute and the relative concepts of time were related, in answering the scribes and Pharisees when they were bragging of their ancestor Abraham. Jesus said, "Before Abraham was born, I am." The first part of this statement deals with the past, and is based on the relative concept of time, which the scribes and Pharisees understood. The second part deals with remote past, present, and future; all time is included in it in present time. There is in absolute time only the present. In the absolute sense, the creation is now. We are now Sons of God, but we are proving it by letting the Divine Plan become a part of our manifest lives. Jesus Christ proved his sonship and he said, "follow me." He made a special point in his teachings that the personal will should be put into the background and that the Divine Will be allowed to do the works. He said, "Not my will, but thine, be done." Though the personal ideals may take us away from the perfect plan, as the selfish desires took the prodigal son away from his father's house, we shall find that there will come times when we seem to be starving and our thoughts go back longingly to the perfect plan, just as the prodigal's thoughts went back to his father's house.

This soul hunger is present in every one. There is

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an unsatisfied longing which causes people to push and pull, to work and strive to get something that they think they want. When they get it they strive for other things, or more of the same thing. This longing has drawn forth the great inventions; it has caused men to do noble deeds; it has caused men to build great fortunes; it has also caused men to drink and eat to excess. This great desire for perfection is like a river seeking the ocean; it cuts deep gorges through the rocks; it twists in and out among the hills; it waters the valleys and makes them fruitful; and it destroys lands and houses. It turns water wheels and grinds flour; and it undermines and washes away the mill. The pull toward the ocean means that something must be done, and that something is being done. It is good or bad, according to the application. So, in following the desire for satisfaction, man may create or destroy; he may conserve or dissipate, according to his application; but he must do something, and he will never be satisfied until he has completed his life of expression according to the Divine Plan.

Let us realize then that in Spirit we are perfect, made in the image and likeness of God, and let us strive to make this perfection manifest in our expressed lives. When we see some one who is not so far along with his building as we are, let us have patience and help him to realize that his desire is toward perfection. Let us keep in mind that he is in essence a perfect child of God.

WALKING WITH GOD

"If you cannot be anything, be a mystic; walk with God; do his will; set your hand to his plow and help prepare his earth for his coming commonwealth."

Your soul makes your body just as the snail makes its shell.—*Chas. Kingsley.*

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FINDING YOUR LIFE WORK

RICHARD LYNCH

WHERE is the man who is not confronted with the vital problem of finding his life's work, or his right place in the universal plan? That it is a problem, vast numbers of people will testify, for they know that they are not in their right places; each believes that somewhere in the scheme of things there is a particular niche for him, and that happiness will not be his until that niche is occupied. That the problem is vital, all will give testimony, because it touches the being of every individual, regardless of his position and station in life; and that there is a universal plan, we do not doubt, for all creation points definitely to a cosmic, or evolutionary scheme.

So evident in the world are the innumerable examples of those who are not in their right places, that it seems hardly necessary to touch on this phase of the problem; for, on every hand, are the ones who have not answered, or, who have not even heard, their calling. Out in the world, we sometimes mention these persons as being square pegs in round holes—misfits, as we hear them commonly called. Is it any wonder that there is so much unrest and unhappiness in the lives of people, with multitudes in work unsuited to them, in places not their own?

The creative mind chafes in routine occupation, the brain worker rebels against doing that which is merely muscular, and highly sensitized, artistic temperaments smart under the drudgery of purely mechanical work. All these are engaged in occupations, worthy in themselves, but strictly unworthy of those who should be expressing in the arts. I read in one of our newspapers of a wealthy American who is studying in one of the European art centers; he is rebellious against the situation,

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forced upon him by ambitious parents. His story tells us that the studio is a prison to him—just as the office, the work bench, the field, and the factory, hold in bondage thousands of others who are misplaced in their vocations.

Perhaps more than ever before are we now realizing the seriousness of this problem, when the bureaus, which are operating in connection with demobilization camps, tell us that many of the returned soldiers and sailors cannot bear to return to their former limited work, because the experiences of war have caused their outlook on life to become more exalted. One officer, contributing to the American Press, says that the boys are too big for their old jobs, that their vision is greater, that their spirit has been touched by the larger life, and that they are not content to return to their old outgrown positions. Colonel Arthur Woods, assistant to the Secretary of War, recently gave out this story to a Washington newspaper: "I know of a young man who was a waiter in a small town restaurant in prewar days, for $12 a week and tips. He had been in the National Guard and managed to get an appointment at an officers' training school. They sent him to war as a second lieutenant. He came back with a medal and a citation. 'Nothing doing,' he laughed when the boss offered him his old job back in the restaurant, with the promise of a head waiter position in a few months. 'I am a $5,000-a-year man now,' and so he was and is. The other day the young captain got his $5,000 job; he is employed by a big concern which has a large number of men to handle, and he fits in admirably."

Sometimes it requires a great emergency to reveal what is really within a man, as was the case with Lincoln, Roosevelt, and countless others who did not know their capabilities until some crucial moment called into action their mastership.

One's better nature protests against a career in which his possibilities are sacrificed. It is the person in

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the work to which he is well adapted, who has the constant stimulus of the best urging him to success and happiness. In the main, friction is not caused by a lack of effort toward achievement, for we know that the majority are striving with all the best that is within them, but in vain, since they are in positions not adapted to their gifts. Then, on the face of things, it certainly does seem as though something is quite wrong with the scheme of creation when men and women are expressing such chaos in the workaday world. But the truth of life is that people need not flounder about dissatisfied and disappointed; such relation to their work is averse to the design of the Creator. We hold that in the divine architecture of the universe it is planned for man to be harmoniously situated, that his life be orderly and prosperous. That he may enjoy life as originally designed, it is necessary for each one to fit properly in the infinite design of life, as the patterns fit beautifully in a grand mosaic. This fitting-in process is what I consider finding one's place, or life work. Though you might not be conscious of your particular work, do not doubt that there is such a work for you. The Belgian philosopher, Maeterlinck, weaves this idea into one of his plays. In "The Blue Bird" we see children unborn, a host of them, awaiting to be brought to earth. And what is it that the little ones have in their hands? Why, each holds a mandate for a specific place in the world! Some are to be poets and artists; others, architects and workmen. This picture illustrates what I am emphasizing; the authoritative command of the children represents our own divine commission, or bespeaks our hidden talents and success qualities, which indicate our sphere of activity in the world.

It is not designed that man should go aimlessly through life. Someone has said, "It looks as though man was placed in the world merely to see if he can keep alive, with the gods ever ready to trip him up, if possible." Such an existence has no place in the divine

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economy, for it is not productive of the best, and what a loss to society, not to consider the individual injury!

My work with young people, many of whom were launching forth in the larger school of life, has made me feel very keenly the importance of this subject. I have noticed many, in this school of unfoldment and development, postpone their rightful work, ignoring their splendid resources, to follow vocations not their own, because of the lure of dollars, for immediate returns, or because parents, relatives, or friends chose their work for them. Sometimes it was the glamour and glory of professions to which they were least fitted; businesses that were inherited; work that was novel or that which appeared genteel. These and scores of other reasons have prevented them from answering the God-given call which is whispered to each individual by the still, small voice within. The innermost part of man is Omniscience—knows all things, is Divine. A poet who has caught this inner vision of the infinite voice, enriches our conception with these words:

> Again that voice that on my listening ears
> Falls like star-music filtering through the spheres:
> Know this, O man, sole-root of sin in thee
> Is not to know thine own divinity!

Your true Self can tell you better than anyone in the world, your place and your work—your particular gift as described by Paul. Our own Emerson writes, "Different gifts to different individuals, but with a mortgage of responsibility to everyone." It is, then, very essential that each person be steadfast in his search for the sealed message which is within his being. I might add that the way in which we spend the greater part of our time is a large factor in our unfoldment. We must give a faithful account of our stewardship to the all-knowing One within, who never sleeps. If one does not heed the voice—and the voice is none other than the real Self speaking, hard experiences generally follow, leading men out of their natural spheres through

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pain and darkness to knowledge. But we know that there is a more excellent way to be taught than by experience, and that is the way of inspiration,—for, "*There is a Spirit in man, and the breath of the Almighty giveth them understanding.*" While it is the privilege of certain persons to help, to guide and direct others, yet it is left for each soul to hear for himself the message hidden within; no one can know this secret but you, and you alone. That it is difficult to hear, and to translate in terms of our intellects, makes it all the more precious and worthy of being earnestly sought for; consequently the individuals are rare who have heard, and profited by the hearing. If the message could be obtained easily, its value would not be appreciated and prized.

But, you will say, "How shall I know when I hear the still, small voice? When I get quiet, many and varied thoughts are suggested to my mind, and I seem to hear any number of small voices endeavoring to speak to me. How shall I discriminate as to which is the right leading?" This very question was asked a friend last week when a visitor called at his home. The visitor had traveled over a thousand miles at the dictation of a strange voice. He arrived penniless and dismayed, and after an apparently fruitless journey, returned home, not knowing the reason for doing as he did. Voices of every nature are loudly calling at all times: voices of ambition, of pleasure, of selfishness, of pride, of every negative character, as well as of every good and desirable thing. But, as Elijah discovered, so must we, that the voice is not in the whirlwind, nor in the earthquake, not in anything spectacular. Nor will it lead you to do deeds of daring or to perform works for display.

The right voice speaks only of equity, justice and harmony; should you be prompted to do something that points to a course which will not bring good to all concerned, be assured that the genuine voice is not speaking. For an infallible gauge, when in doubt,

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measure each problem by the golden rule; the still, small voice guides its followers along a simple, true, pleasant, orderly and prosperous path.

There is prominent at least one talent in every normal person. Nearly everyone, after searching here and there for his right place, will sense a leading in some particular direction; he will feel the grip of a certain occupation or profession. This "leading" is a guide to the right niche. How one is to find the way open to follow the desired work, when held so tenaciously in the place that chafes, is another important point that will be dealt with in a later article. As with all vital questions, the answer to this must come from the omniscient Self within.

First, get the right attitude toward your present work. So long as you resent your work and loathe it, as many allow themselves to do, just so long will you be held in bondage to it. While you are forming an ideal of another occupation, or thinking of your right place, and preparing for it as much as your power permits, do your present work with devotion and zeal. Learn to love it; this is the path of liberation. I have known the law to work wonders in the lives of persons who have been unpleasantly situated.

If we are working in the wrong place, we need not take the soothing unction to our souls that a martyr's crown is ours. It is just as much a transgression of the law to be a misfit as it is to be sick or in poverty. It is surely "missing the mark" if we fail to live up to our higher possibilities in any direction! Weigh the semidormant abilities, consider each prayerfully. Soon you will be led to choose one path of unfoldment; and in unforseen ways, avenues of opportunity will open up. The more industriously and assiduously you apply yourself, and the greater your faith in your inner guide to lead you aright, the quicker are you released from the bondage of the past into the light of perfect day.

This attitude gleaned from the golden counsel of

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Marcus Aurelius is inspiring: "In the morning when you feel loth to rise, fall back upon the thought, 'I am rising for man's work.'"

THE INNER TRUTH

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe;
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth,
A baffling and perverting carnal mesh
Binds it and makes it all error; and, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; whence broods radiance vast,
To be elicited ray by ray, as God
Shall favor.

—*Browning, in "Paracelsus."*

"Go and make disciples of those who know me not," is His command. Go and tell them that they are children of the Universal Soul; that they are immortal because God is immortal; that they have within them a germ which is divine; that of the germ Christ Jesus was the absolutely perfect archetypal embodiment; that to believe in Jesus Christ is to believe that his nature, his spirit, dwells in the center of man's being; that as it is recognized, acknowledged, obeyed, it will regenerate man's nature, ennoble his life, emancipate him from the tyranny of his lower self and finally conform him to the image of the perfect Son.—*Archdeacon Wilberforce.*

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REPENTANCE

[Points from an interpretation of Bible Lesson, May 25; given in Unity Auditorium by Miss Shanklin.]



HE BIBLE is a history of the soul, and not one important teaching given therein can we hope to escape, not one important act that it records can we hope to avoid. We must return to the Eden from which we have wandered. We must turn back, retracing the steps by which we came, going forward steadily until we reach the heaven of the Father's eternal presence. It is the teaching of the Gospel, the teaching of all times and of all people, that there is a necessity for the soul of man to repent. Not only in occasional acts of repentance, but by repentance for each mistake that we have made, must we blot out whatever stands between us and God.

The trinity runs through all of life. Any distinct movement of the soul of man has its beginning, its intermediate steps, and its conclusion. The trinity action in the spiritual law of repentance is clearly outlined in the Gospel and in the Old Testament Scriptures. Distinct movements characterize the development of the soul, and are to be discerned wherever life operates. God involved himself in his universe by distinct, consecutive steps; he is evolving himself in his universe by distinct, consecutive steps. Particularly is his evolving work evidenced in the souls of men today. This is a time when the kingdom of heaven comes speedily, and it behooves us to meet each requirement of the law, with high and willing courage.

If we confess that we are less in the outer than we are in the inner, if we see that the ideal of himself which God created in us is not manifest, then it becomes necessary for us to consider repentance, to enter into, and to work ourselves through its different steps as they are portrayed in the Bible.

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The first movement of repentance is pictured with particular force in the lesson of the morning, in that portion of the Scripture which shows Jonah going under protest to Ninevah, to preach as he was commanded to preach. He had heard the voice of God and he was obeying; but his obedience was unwilling, sullen. He told the men on the ship that he was a Hebrew, and that he feared God; and yet he was running away from God as fast as he could go. Had Jonah feared to disobey the law of God, instead of fearing God himself, his experience would have been less strenuous. We should fear to do evil; not because we fear the consequences of evil (which are severe enough), but we should fear to do evil because we should shrink from doing that which is contrary to God. Therefore, in a proper, reverential sense, we fear to do evil, fear to do those things which are contrary to His holy nature, and which would postpone the day of His full salvation in us.

Jonah was sent to Ninevah to preach against it, and to say that in forty days it would be overthrown. There was no provision for repentance in the message as the prophet delivered it. The plain, hard and fast terms delivered were that the city was doomed to destruction. But the people of Ninevah understood that the act of repentance would save them. So they repented; they made a most thorough work of their repentance, dressing themselves to express their sorrow, and causing even their animals to bear the appearance of contrition.

The repentance of Ninevah is a form of mind action in the soul when it believes that it can prevail upon God to do something other than he originally intended. The warning voice of the prophet resounds through the thoroughfares of mind, and the impulses, the energies, the entire sense nature is called to a halt. The soul is brought face to face with the consideration: Where is this road leading me? Then we turn back and say, "I will repent of all my mistakes, and God will avert the consequences which his law has pronounced upon this

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course." We bring the animal impulses, the beasts of the subconscious nature to repentance, and the curse does not descend.

The Ninevites of history believed that God repented; the Ninevites of the soul believe that acts of contrition on our part cause God to alter his course toward us. But this never takes place. Man is the penitent before the changeless, immovable God. When we escape the punishment that follows a defying of the law, it is because we have come under the protection of a higher law. Repentance makes us wards of the Christ Jesus law and brings us into accord with God.

Jonah is the first of the three in the trinity of prophets that speak to the soul. His message is to the outer.

The second prophet is he who cries in the wilderness of mental confusion, "Repent ye, for the kingdom of heaven is at hand." From the region round about, flocked multitudes to John the Immerser, attesting by the act of baptism their resolution to seek the kingdom which is always at hand.

The level of development which we have reached is made known by our attitude toward others. Jonah prophesied the destruction of Ninevah, and when the Ninevites repented and escaped punishment, the prophet sulked in the shade of his gourd vine, and said that God was making him a liar. Jonah is one of those persons who say, "Yes, Blank has quite a degree of understanding, but he comes short in this and in that. He is due to have an experience." Then, through some mysterious process of soul communication, Blank realizes that he is not living to the high prerogative; he repents; he turns from the outward direction, and starts back to God. The clouds of correction that hang over the outward path cannot pour out their fury on Blank's head, for he does not pass under them. Then Jonah says, "I don't see how he manages it; but the law will overtake him, yet."

The nearer the prophet stands to God, the gentler,

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sweeter, more effective are his methods. Jonah believed that the destruction of Ninevah was inescapable; the obliteration of the city and the annihilation of its inhabitants were to be the triumphs of justice. John, calling from the banks of the sacred Jordan, added the fruit of repentance to the act of repentance. A few times he reverted to the methods of Jonah, as when he denounced Herod and scathingly characterized the Pharisees and Sadducees as offspring of vipers. But earnest, direct warning is the usual method of the Immerser.

John is the intermediate degree of prophecy. He has the right perspective of events. He sees that mere repentance is not sufficient, that it is but a preparation for entire reunion with God. When the Immerser calls to us we feel the nearing of that One, the leashes of whose holy understanding we are unworthy to draw; the One who shall absorb in his own glory all that have foretold of him. The prophet of the true Prophet says, "I do not know who it is that comes; he is so wonderful, so mighty, so holy, that I cannot describe him; I feel him sweeping nearer in a flood of light and ecstasy; I must get out of the way, that he may come fully."

When we attain this degree of development, it behooves us to be very watchful, very tender, very loving toward all persons, because "He that cometh after me . . . will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." He shall purge life of all mistakes. The cry echoes through the soul,

"Make ye ready the way of the Lord,
Make his paths straight."

The unknown, the indefinable yearning, push, movement, which we at times feel in the soul, is the cloud in which the Christ is enveloped. We watch and pray; we give place gently, easily, trustingly, to the Prophet of prophets, who will present to us the whole law so simply, so clearly that we never again need make mistakes.

The outer repents in its own sphere—Ninevah in

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sackcloth and ashes. The intermediate repents in the only way open to it—an emblematic washing away of sins. Everything which we have assumed must be discarded; every sin which we have invented must be forsaken; every step away from Eden must be retraced. These acts are the bringing forth of fruit worthy of repentance.

Jonah and Ninevah pass. The voice calling from Jordan announces, "Behold, the Lamb of God, that taketh away the sin of the world!" John wanes, is blotted out, and there stands upon the hill of holiness that Prophet in whom all prophecy is fulfilled. Omitting no one, casting out no one, drawing the line against no one, hear his call to repentance: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There was no reproach in his language, no bitterness, no accusation. He not only preached repentance, but he also illustrated the way of repentance.

The slightest act of contrition is sufficient to save; the forgiveness is granted before the sin is accomplished. Such is the prophecy of Jesus, compassionate to tears at times, loving those who hated him for the good which he sought to do them, and which he shall have done all mankind, as will be revealed when the Book of the Soul is balanced for each one of us.

In picture lessons he would show to us the workings of repentance. Witness the prodigal, rebelliously, arrogantly quitting the plenty and protection of his father's house. See him buffeted by the hard blows of experience in an alien environment; then, through labors of humiliation and shame, returning to his childhood home, saying, "I am unworthy to be called thy son; make me as one of thy hired servants." Knowing the Father's heart as we do not yet know it, knowing the mind of God as no other mind knows it, Jesus delineates the father of the prodigal as running to meet his son, putting honors upon him, restoring him to his place in the household. And as we read the story we know that the father

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never was angry; we see him watching, watching day and night, for the approach of the dearly loved; listening for the sound of his voice in the court, listening even for the hurried announcement of a worker from the field that he who went forth is now coming back.

Yet another step does Jesus carry the call to repentance. He shows up a sheepfold with ninety-nine sheep safely housed from weather and enemy creatures. But the watchful heart of the shepherd is smitten. Only ninety-nine! Where, then, is my other sheep? And forth into the darkness and perils of the night fares the keeper of the sheep. Out there somewhere, bewildered, helpless to extricate itself from its mistakes, is the lost one, frightened at the nameless terrors of the dark, and hardly daring to hope. The sinner being unable to go to God, God goes to the sinner, picks him up and in the arms of love and mercy, bears him back to safety and peace. And as added emphasis on the point of God's forgiveness, the Prophet assures us that there is more joy in heaven over one sinner that repents than there is over the ninety-nine just souls who need no repentance.

But this is not to place a premium on sinning; the ninety and nine sheep were comfortable in the security of the fold while the estray was having a tearful, fearful time out there in his isolation and danger. Jesus did not in any way teach that repentance is unnecessary. He talked repentance, as repentance, less than other prophets, and he emphasized the results of righteousness, rather than the results of transgressions. He points out the way of return to God and he goes before us in the way, so that we can be sure to find it.

As the final call to repentance, we have his prayer from the cross, "Father, forgive them, they know not what they do." The prodigal turned back to receive the forgiveness which had followed him all along the winding path of his transgressions. The lost sheep, bleating in the wilderness, directs the rescuing shepherd to its helplessness. But these unrepentant, gibing, ma-

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lignant haters without a cause, have not so much as the remotest stirring of regret. But repentance will come, overtaking them some day like a close-wrapping mist of black despair. So against that day, to comfort, to receive, to love before they are conscious of their need for love, he opens the highway for their return to God.

In our application of metaphysics we sometimes make the mistake of swinging to one extreme in an effort to avoid another extreme. The man who arrogantly thanks God that he is not as other men are, is right in part; there are really very few like him, and none who can afford to be like him. We are all very much like each other in most respects, and therefore have about the same need for repentance. If one of us needs it more than another, it is the one who thinks that he is different, better, holier than the rest of God's humanity. He is making the prayer which the true Prophet says is not justified.

While the heavenly condition which God inhabits is absent from consciousness, we may know that we are yet somewhat out in the far country. We can pray in conformity to metaphysics, "Father, if I have sinned against heaven and in thy sight, forgive me and make me worthy to be called thy child. I do not want to go contrary to thy will; therefore let thy wisdom save me from presumption, from ignorance; let it save me to complete salvation."

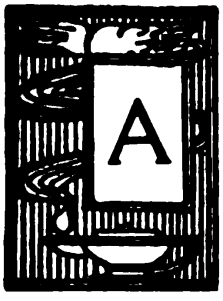
Here is the fullness of repentance: To know God within, to give obedience to his voice, to bring ourselves by study of our motives and supervision of our thoughts to a place where we will not desire to do those things which make repentance necessary. This gives a point of contact for that saving prayer which embraces all who crucify the Christ in any way. "Father, forgive them; for they know not what they do."

Man is the noblest work of God. Himself from God he could not free.—*Emerson.*

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SPIRITUAL MAN, THE FUTURE CHURCH

LAURA A. MORRISON



ND I saw a new heaven and a new earth: [a new conception of heaven and earth] for the first heaven and the first earth are passed away: and the sea [confused thought] is no more." This new conception brings correct understanding of heaven, and causes us to change our preconceived opinions and beliefs about religious matters. "And I saw the holy city, new Jerusalem [a new conception of spiritual consciouness in man], coming down out of heaven from God [realm of harmony within], made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"To him that overcometh [comes into knowledge of Truth, or comes out of false beliefs and personal opinions], to him will I give of the hidden manna [to appropriate revealed Truth], and I will give him a white stone [a purified consciousness], and upon the stone a new name written [a new character or disposition implanted in consciousness], which no one knoweth but he that receiveth [one accepting Truth and consciously realizing it].

"A great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne [thoughts in conscious knowledge of Truth] and before the Lamb [Christ revealed], arrayed in white robes [regenerated

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or purified bodies], and palms in their hands [power of faith and understanding]."

We readily discern from these Scripture quotations that the future church is not built with hands, but that it is a consciousness of Truth within the soul of man. The church is established through knowledge gained by uniting head and heart, or wisdom and love, and brings a realization of oneness with the Father. In worshiping with the Spirit of Truth which is the Church Universal, there cannot be any ceremonies, formalities or creeds; there can be no personal beliefs and opinions set up as authority, no self-righteousness, no "mine and thine." God's throne is within man and man must worship at its shrine. God abides forever in his Church (spiritual Man), whether man is conscious of it or not, but God is dependent upon man for his expression. In the Church of God we learn to love him with all the heart, with all the soul, with all the mind and with all the strength, and then express this love toward our fellow men. In the Church of God we discern the conscious at-one-ment of all things. God, all in all; the Father and Son being one.

The consciousness of holiness is the rock or stone (firm foundation) upon which the church, character or name is to be built; and the "gates of Hades shall not prevail" against the soul poised in the consciousness of his Christ mastery and dominion.

The realization that "I and my Father are one" is the key to God's kingdom, for out of this realization comes all power. We cannot do anything of ourselves, for our sufficiency is from God. God expresses his perfection through regenerated man.

When Christ is born in the soul it gives one a new conception of himself; man sees himself as he is in reality, and seeks to express his inherent capacities. Potentially, we are divine in our nature, and we are commanded to have the same mind in us which was in Christ Jesus, who being in the form of God thought it

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not robbery to be equal with God. Jesus Christ is the perfect pattern, the type man, and we are to be like him when we attain to our godhood.

Jesus made no distinction between himself and his fellowmen. He spoke of "my Father and your Father," "my God and your God," and commanded that we be perfect as the Father in heaven is perfect. Perfection is the goal that all must seek and attain. Spiritual man is the image, or expression, of God. Man comes into the consciousness of his true self through growth or unfoldment. When man first glimpses his divine possibilities he begins the building of the Church. He unfolds the Christ Mind in himself and seeks to conform his life to its laws. Through being obedient to his visions of Truth he puts off the old man, with his deeds, and puts on the new man, who is created in righteousness and true holiness.

The realization of the allness of God and his Christ (Divine Idea Man to be manifested as Perfect Man), will bring all mankind into unity and fellowship. When Truth is the basis of our laws and conduct, there will be no hard and fast laws of personal ownership and possession, for we will realize that we are all God's children, and we will share his gifts with each other.

The future church will be a new character in all mankind—a man with a renewed mind and a purified body. We are joint heirs with Christ, and must of necessity express the image and likeness of the Father, in which all are created.

PRAISE JEHOVAH

Oh praise Jehovah, all ye nations;
Laud him, all ye peoples.
For his lovingkindness is great
toward us;
And the truth of Jehovah endureth forever.
Praise ye Jehovah.

—*Psalm III.*

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DENIALS AND AFFIRMATIONS

Lesson Five

ALICE RUTH

When the visitor closed his informal and impromptu address in the park at Broad Acres, a company of eager questioners crowded around him.

"I've always tried to be careful about what I said, but it is right thinking that counts after all," said one.

"If you think right you won't need to be careful of your words, for they will naturally speak your good thoughts," replied the visitor.

The farmer gained the visitor's attention, and after a few low-spoken words, to which the visitor assented, he turned to the audience with the announcement, "Neighbors and friends, my honored guest, Rev. Seamour, will address you in this park this afternoon on a subject in line with the one already treated. Let us pass the word over 'phones and by private messengers. For the first time, Broad Acres is open for the worship of God, and you may say farmer Lovejoy has met with a change."

In the crowd that gathered in the park that afternoon were quite a number who were readers of Unity publications, and they were gratified at the privilege of listening to a speaker from the central School of Practical Christianity.

The young speaker, mounting the hastily improvised platform, was poised in the knowledge of omnipresent Spirit.

The Lovejoy piano had been transferred from the parlor to the platform and a choir of harmonious voices sang that Unity classic:

God is my help in every need,
God does my every hunger feed,
God walks beside me, guides my way,
Through every moment of the day.

For a moment, Mr. Seamour saw not the array of

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strange faces in the sylvan shadows of the park, but a familiar corner of the second floor auditorium at Kansas City—that class room of Unity students of Practical Christianity, devout students singing the same words. He felt the joy of the Omnipresence, and he looked upon the faces before him with a loving desire to help each.

"It is our custom," he said, "to open every service with silent prayer. We take words and meditate upon them in the presence of God. We close our eyes and withdraw our attention from all outward things and look to God within. Let us speak these words, God's pure life and substance now renew and rebuild his holy temple." A sacred hush fell over the audience for a few moments; the silence was followed by a song service, then Rev. Seamour gave his topic, "Denials and Affirmations." He addressed his audience as follows:

"We have learned the power of the mind to build up or to destroy the body by the quality of its thoughts. Constructive thoughts, or thoughts of Truth, make us strong, morally and physically. Destructive thoughts are back of all crime, disease and death. Therefore it is of the utmost importance that we control our thoughts.

"Thoughts accepted as truth and dwelt on are stamped into the subconscious, even though they are false; by letting our thoughts run rampant we yield our *I Am* dominion, and subconscious thoughts rule without discrimination, resulting in discord and disease of mind and body.

"Appetites, desires, and emotions feed and grow upon that of which they are allowed to think; if no check is placed upon them they take possession of the consciousness and the person is said to be obsessed. Jesus recognized these adverse states of mind as 'demons,' and cast them out with his word.

"We have the power to reconstruct our bodies by affirmations and denials. Sorrowful thoughts, and

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thoughts of sickness, fear and anger, weaken and tear down the body tissues. These thoughts are habits formed in ignorance, and it takes words to overcome them. We must know that they are error thoughts; we must deny them and all fleshly inheritance. We affirm our Divine Sonship and our unity with the one living substance. The old habits of thought are thus broken and new, life-giving, health-producing thoughts take their places. We must put a guard upon our lips and stop saying, 'I'm sick' or 'I'm weak' or 'I can't,' for these are destructive words, weakening both mind and body.

"All good things are in the one great universal Mind, and we can consciously contact that Mind by going into the silence and declaring our oneness with it. This is where we get our power to control our thoughts, the power of mind to exercise its *I Am*, by persistent denial of error and affirmation of truth.

"Some metaphysicians teach that denials are unnecessary, that affirmations will do all the work of transforming mind and body.

"The mind has the power to reject what it does not desire; mental rejection is denial, and it is a law of mind. The mind also has power to receive into consciousness the things it desires; mental reception is affirmation. It is important to make the right use of the power of the mind to both deny and affirm. Denial and affirmation was Jesus Christ's method of overcoming, and he said, 'If any man would come after me, let him deny himself, . . . and follow me.' The 'self' to be denied is the personality, the 'me' to be followed is the Christ '*I Am*.' Jesus Christ was the way-shower; he overcame the world, the flesh and the devil. This we must do also.

"Furthermore, in regard to denials, the mind controls every function of the organism. If an error thought is allowed to rule, it puts its blighting mark somewhere in the body; therefore it must be cast out of both the

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conscious and subconscious realms of mind. Denial cleanses the mind and makes room for an effective affirmation. One may affirm 'I am Spirit, Spirit, Spirit,' and get right back to the old thought habit of a material body with its many aches and pains. But abiding assurance comes with the words, 'I am not material, I am pure Spirit-Substance.' It is true that we give the affirmative more emphasis than the negative, and repeated affirmation establishes faith; but that doesn't make the denial less necessary.

"Affirmations should always be statements of Truth.

"Excessive personal affirmations and denials have a harmful effect upon the organism. The persistent affirmation of a personal will, although unspoken and unrecognized, causes a tense and rigid condition of mind and body, while a dominating 'no' phase of mind causes weakness and ills of a wasting character.

"We are assailed with the same temptations that Jesus was assailed with: The world, the flesh and the devil. It behooves us to know how to meet these temptations. 'The world' is that in us which believes in the reality of external things. It manifests in desire for extravagant living, to outshine in dress, to strive to keep up to every fad of fashion, to have more and better than others. While it is right to be prosperous and to desire plenty for our neighbors and for ourselves, it is stultifying to both mind and body to keep under a perpetual strain to acquire things. All this is overcome by denying that the world has any power over us and affirming that the mind of Christ has made us free.

" 'The flesh' is the material body consciousness. Appetite is the dominant affirmative in the body; it is a subtle foe, because we do not realize how hard it grips us. Yet it is absolutely necessary that we govern our habits and tastes in food and drink, in order to follow the Leader who says, 'If any man would come after me, let him deny himself.' Let us deny that false self which is the weakness of the flesh, and affirm the

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strength of Spirit. Let us carry this denial and affirmation into practice by refusing to partake of anything that represents cruelty, or that makes us the victims of appetite. Let us give up meat, liquor, tea and coffee, and rely upon the sustenance found in a simple, humane food. Affirm, 'My meat is to do the will of him that sent me.'

"'The devil' which we have to overcome is that 'old man' in us which opposes and denies God; it stands aloof, believing in its own sufficiency; it does not wish to be disturbed. It is the adversary, or adverse thought. It is selfishness in every form. Deny it away, and affirm the universal Christ-Love for God and man. The basis of universal unity and coöperation is the law of Christ, which is the law of love.

"The place of man's overcoming is in the wilderness of his own mind, where Jesus overcame the adversary.

"Truth is the only standard of right thinking,—the true knowledge of God as the Trinity, Mind, Idea and Expression. All thinking must harmonize with this truth.

"The temptation of Jesus was not a literal, historical occurrence. There is no literal mountain from whose peak one could behold all the kingdoms of the world. And can you imagine a wilderness with a city and a temple in it? The wilderness that Jesus went into was an adverse state of consciousness in his mind, where he met and overcame the adversary, just as we meet and overcome the adversary in our consciousness.

"The first temptation, 'Command that these stones become bread,' was a temptation to use Divine Law for material gain. Here Christ used both denial and affirmation. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

"The realization of spiritual Truth and the power that goes with it is symbolized in the words, 'pinnacle of the temple.' The attainment of this high spiritual plane brings with it a surpassing power; then the temp-

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tation comes to use that power on the sense plane. Jesus overcame it with the words, 'Thou shalt not make trial of the Lord thy God.'

"The final temptation was to exalt his own personality. This he knew that he could do, if he wished. Jesus belonged to an ancient, notable, and wealthy Jewish family, able to give him power and prestige.

"The Jewish people had long been looking for a king who would restore them as a nation to more than their former greatness. Christ could easily have convinced them of the genuineness of his credentials as the promised Messiah. Gladly would they have exalted him, even to David's throne. The kingdoms of the world and the glory of them verily might have been his, but he met the supreme temptation with the words, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.'"

When we find a gold mine we do not lie down beside it, content only to gaze at its brightness and beauty, but having assured ourselves that it is gold, we set to work at once to dig it out, no matter what labor it may entail, bring it to the surface, and use it in all our ways, enriching ourselves and everyone else around us.

We enter the silence to find God, the pure gold of human life, of life eternal, a refreshing center of Divine Love in the soul, and having found it, after perhaps much patient searching, and then only it may be the merest glimpse or the slightest touch, let us with all our heart, and with the greatest persistence, day after day, night after night, work to bring it to the surface of our being, that we being enriched in mind and body, thereby enrich others, and enrich the world.—*Good Will.*

Justice is like the north star, which is fixed, and all the rest revolve about it.—*Confucius.*

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A VISION

DURING the epidemic of influenza I had the following peculiar experience. I had gone down town with my wife; I was feeling well and happy. Entering a restaurant, I suddenly felt dizzy, and remarked to my wife that I wished to return home immediately; this we did. I had just time to lie down, when I became unconscious for hours. While in that state, this is what I saw and experienced:

I felt myself suddenly lifted from the bed and carried away twenty millions of miles. The distance was impressed on me, while gliding through the ether. It took only a few seconds; then I found myself standing in front of the most horrible underbrush imaginable. It was about 200 feet high, and of an inky blackness. Long thorns were moving slowly in and out, like black snakes, and a bad odor came from the twigs. I was horrified at this disgusting sight, and kept walking along the black wall; suddenly I came to a spot where the brush was only a few feet high, and looking over, beheld scenery of unrivaled beauty and grandeur. It was an enchanted land of happiness, a world full of loveliness. Fields of green grass, covered with beautiful flowers, exhaling fragrance, enchanted the eye; little rivulets, hiding themselves as in modesty, wound in and out, the ripples running like laughter over the water's face; gentle zephyrs sang lazily through the tree tops, and touched them into indolent motion. Cozy little cottages were standing on delightful spots. The roofs were blue, the walls green, and beautiful birds of most brilliant plumage and long tails kept flying in and out of the windows and doors, which were kept wide open. They circled around with an almost musical motion, singing songs, as in some apocalypse of joy

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All things had the brilliancy of perpetuated youth upon them.

Then there appeared from beneath the shadows of the trees, handsome men and women, with large, clear eyes, and very lovely complexions; they looked happy and content. They were dressed in white robes; while they walked slowly over the grass, conversing with one another, I noticed that not a blade of the grass was bent nor the small insects crushed beneath their feet.

Suddenly I heard the toll of the most wonderfully clear bell conceivable, so exquisite that never carillon made music more beautiful. The tone seemed to linger long in the ether and to envelop all, as with a dainty cloak of down. An invisible orchestra began to play, and the human beings to sing. It was inexpressibly beautiful. Being a musician myself, I was immensely interested in the music, and seeing that I had a note book in my hand, I thought I would convey to paper these exquisite, unknown sounds, and gain fame therewith. As I tried to record them, I realized to my disappointment that we have not an adequate notation with which to place that music on paper. It seemed to me that I listened for hours to the grand "Music of the Spheres."

At the conclusion of the concert, several of these happy looking beings stepped over to me, smiling kindly. I took courage and asked them what this horrible underbrush was. "Horrible?" they said, "there is nothing horrible that we know of." "Perhaps," I said, "It shows the awful sins committed on earth, and the murdering in the wars." "We know of no awful sins and murdering," they answered, "all is just and right." "Is not the United States acting unselfishly in this war?" I continued to question. "It is acting neither unselfishly nor selfishly." Rather puzzled, I said, "Well, are the Germans, then, right or wrong?" "The Germans are neither right nor wrong," was the reply. "These answers seem to me foolish," I remarked, "I do not under-

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stand." "You will think so now," they replied smilingly, "but you will know later on."

I drew their attention to a little house which seemed empty, and they said that it would be mine. On inquiring how long I would have to wait, they told me the number of years. "Oh, what a long time!" I exclaimed. "Time?" they said, "there is no such a thing as time nor distance." Then they withdrew into the near-by forest.

Every time I tried to climb over this black fence of thorns, a tall, black-robed man, who had been pacing very excitedly in front of my room, placed his hand on my arm, and prevented me from doing so; I was told later that I had been calling repeatedly to send that man away.

Looking across the seemingly boundless plain, I noticed far away, a mountain chain, a marvellous embodiment of matchless sublimity. Its very magnitude and perilous heights stupefied me. Around the many peaks of majestic grandeur, a white light was glowing, whiter than anything known on our earth; ethereal, shadowless beings were floating around these peaks. Now and then, one of them, more transparent than the others, would vanish into this brilliant light; and one, not so white as the others, would return to the beings I had spoken to, whispering something to them, and the latter would respond with shouts of joy.

It is quite impossible to convey an adequate idea of the power of vision, given by the clear, transparent mountain atmosphere. Although so far away, I could plainly see the pupils of the eyes. All conditions combined to invest this most magnificent scene with indescribable splendors, a marvelous contrast to the gentler and more quiet scene I had been contemplating before.

I was longing with all my heart and soul to cross the brush, and, walking along I spied a place where I could easily step over. Just as I got ready to do so, the black-robed man brought his hand down so heavily

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on my arm that I fell, and landed on my bed with such vehemence that I awoke, screaming that my arm and foot were broken. For quite a while I suffered agonies of pain in these limbs and would not allow anyone to touch them. It took long to convince me that there was no damage done.—*Joseph George Jacobson.*

INTERPRETATION OF THE VISION

God is always endeavoring to instruct his children, using the avenue through which he can best reach them.

The Spirit of Truth is the voice of God which speaks in the innermost part of man. It is the faculty which knows,—the faculty which reveals. It was through this medium that the degree of your spiritual unfoldment was brought to your knowledge by the experience you have related.

It is only when the mentality is stilled from outer activity that the voice of the Spirit of Truth can reach the consciousness of the soul. Then the message is mirrored back on the imaging faculty of the mind in the form of thought-pictures. Thus you see why it was that you were struck unconscious; why the outer activities were silenced. The vision was the means through which God worked to unfold that which he has for you.

The "enchanted land" is the kingdom of heaven within you. The kingdom is potentially within every soul. You have nurtured with unselfish love, with constructive and harmonizing words and deeds, this inner possibility, until you have brought into livingness the one and only thing that makes life worth while—the conscious abode within the soul where dwell the Father of Life and his legions of angels. In this land of Perfection there is no such thing as time, space, or limitation of whatever kind. There is no death. Eternal youth, laughing waters, song birds, billowy fields of bloom,—all these go to make up this great and glorious world. No thing "horrid" can enter. "Only the Good is true."

Someone has appropriately said that the songs of angels are rhythms produced by the harmonious activity

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of their bodies and thoughts. There is no way of jotting down such wondrous melody in note books. It can be re-produced only by living the life.

"In my Father's house are many mansions." The dwelling which is in process of construction for you is the one not made with hands, and it is eternal. It is made of your forgiving deeds, forbearance, tolerance, loving, helpful thoughts,—all that you have done, not to be seen and heard of men, but for the glory of God.

The high mountains in the distance typify a still higher degree of spiritual understanding; the many peaks with glowing white lights, are illumination, inspiration. There is no end to unfoldment. There are always heights ahead to be attained.

The etherial beings which float about these peaks are the archangels of the Lord. Their joyful shouts go to prove that the closer we live to the Father, the freer and more joyous we are.

The thick, tall underbrush you passed through before you reached this celestial dwelling place, is your flesh body. The man dressed in black is "personality." The man of the flesh must be crucified. The corruptible must put on incorruption. The desires of the personal must be changed, transmuted. That in you which craves outer applause and glory must die. The zone of worldly triumph must dim, fade, until it is merged with the spiritual. The without must become as the within. If we try to take the things of the outer with us into the kingdom, they will trip us and throw us, every time.

The beautiful language you have used in portraying this vision reveals that you have a keen appreciation for the finer use of words. This is indeed good, for it is through the use of the Word that all things are made. The use of the Word arms you with the tools with which the soul is depicted. The deeper the spiritual understanding, the freer and more harmonious will be the power to express.

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SUNDAY LESSONS

LESSON 23, SUNDAY, SEPTEMBER 7, 1919.

THE KINGDOM OF GOD.—Matt. 13:31-33, 44-50.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*The kingdom of God is righteousness and peace, and it is now established in my whole being.*

Metaphysical teachers find that their most difficult work lies in getting students to recognize that heaven is a

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condition of mind. Jesus evidently experienced like difficulty in making himself understood, which accounts for the numerous parables and comparisons he gave of the kingdom of heaven. These were all illustrative of some condition pertaining to the kingdom, and never did he give description of it as a place located in some distant heavenly realm.

Yet in spite of these oft repeated illustrations by Jesus, showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today teaching that it is a place, to which those people who accept Jesus as their Savior, go when they die. There is no authority in the Bible for such doctrine. If such a place exists Jesus would certainly have described it plainly instead of giving parable after parable and illustration after illustration, showing the kingdom to be a state of consciousness to be attained by man.

In the lesson today are five short stories illustrating six different problems concerning this condition and our relation to it. Applying some of the laws of mind as we know them, we find that Jesus was talking about universal Truth and its expression.

The mustard seed comparison is to show the capacity of the apparently small thought of Truth to develop in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" is the Truth and the "woman" is the Soul. When a word of Truth is apparently hidden in the inner mind, it is not idle, but quietly spreads from point to point, until the whole consciousness is radiant with Spirit. People who have for years had this hidden word of Truth at work in them, are quick to respond to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth.

The treasure hidden in the field is the logical truth that all that is belongs to Being, and that it can be brought forth by one who gives up the without and looks within for the real value.

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The merchant is one who is seeking the "jewel of the soul," or spiritual good, through exchange of thought, discussion and argument. He also must give up all these so-called values for the inner pearl.

The net cast into the sea typifies the mind seeking for Truth in many places and collecting much that has to be thrown away.

The "end of the world" is the point in consciousness where the true thoughts are in the majority, and the error thoughts have lost their hold. This is the consummation of the regenerative process, and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the man. This is the "householder" who brings forth his "things new and old."

DEFINITIONS OF TERMS USED

Metaphysical teachers—Teachers of the science of Being.

Thought of Truth—A formulated thought, according with Truth or God.

Divine Law—The logical process by which Divine Principle, God, manifests.

Being—Immortal existence; God.

Regenerative process—The process of bringing all the forces of mind and body to the support of the Christ ideal. Unification of Spirit, soul and body.

QUESTIONS

1. What is heaven? Did Jesus ever describe it as a place?
2. Is there any statement in the Bible designating heaven as a place?
3. What does the parable of the mustard seed, show?
4. What does the parable of the leaven hidden in three measures of meal, typify?
5. What does the parable of the treasure hidden in a field, typify?

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6. What does the parable of the merchant seeking goodly pearls, typify?

7. What does the parable of the net cast into the sea, typify?

8. What is the end of the world?

Lesson 24, Sunday, September 14, 1919.

THE FUTURE LIFE—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat: I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when

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saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*For we must all be made manifest before the judgment-seat of Christ.*—II Cor. 5:10.

SILENT PRAYER—*My life is hid with Christ in God, and the fullness of the kingdom is now mine.*

The Son of God is Christ, the Divine-Idea man. The Son of man is Adam, the manifestation of Christ, the Lord God. When it dawns upon the Son of man that he is in reality the Son of God, a higher consciousness is born in him; he rules instead of being ruled. This is symbolically pictured: "the Son of man shall sit on the throne of his glory."

When the light of Divine Understanding begins to shine in consciousness, the "glory" causes a quickening of discrimination. Truth is the standard; all motives, thoughts, and acts that do not chord therewith are denied, and those that do are affirmed. This is the separation symbolized by the division of sheep and goats.

The belief that a great day of judgment at some future time was here prophesied by the Lord, still holds with many Christians, but the foremost of Bible commentators says in a recent work, "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord to judgment." It is said in Matt. 24, that "this generation shall not pass away, till all these things be accomplished," and it is repeated in Mark and Luke; and again in Matt. 16, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom," and "the Son of man shall come in the glory of his Father with

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his angels; and then shall he render unto every man according to his deeds."

To the metaphysician this is so clearly the pointing out of the necessity of a separation between the good and the evil in consciousness, that it is not profitable to discuss for a moment any other meaning. The kingdom inherited from the foundation of the world is the kingdom within, which Jesus referred to when he located heaven.

Jesus taught that service is the test of value. "He that is greatest among you, shall be your servant." In this lesson, service is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, in the moral, and in the intellectual worlds. In choosing between the emotions and thoughts upon which human consciousness, and all that comes out of it, are founded, we should make service the standard.

First of all, man should not be servant of appetite, passion, or thought, but these should all serve him and minister to him. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature, and in every function of the organism they are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the service of these silent workers, they are surprised at being set at the right hand and told that when they served the body, which is brother of the mind, they were at the same time serving the Christ.

The goats, the adverse states of thought, are sent into the "age-abiding fire," as translated by Rotherham. This implies purification, but not necessarily punish-

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ment. But there is disappointment, and to the "unprofitable servant," "weeping and gnashing of teeth."

DEFINITIONS OF TERMS USED

Divine understanding—To understand the things of Divine Mind, or God. This comes through revelation.

Discrimination—The ability to distinguish qualities or values, enabling one to intelligently choose the desirable.

Sense consciousness—A mental state formed from believing in and acting through the senses. It is the serpent consciousness, deluded with sensation.

Higher self—The real self, the Divine Ideal of man, the Christ.

Adverse thought—Thought not embodying the ideals of the Christ man.

QUESTIONS

1. Who is the Son of God? The Son of man?
2. What happens when it dawns on man that he is the Son of God?
3. What effect has the light of Divine Understanding on the individual?
4. Is there a day of judgment? If so, when is it?
5. What does this day of judgment mean in the realm of mind?
6. What is the test which proves an idea good?
7. How is the body built and sustained?
8. What are the goats? What happens to them?

LESSON 25, SUNDAY, SEPTEMBER 21, 1919.

THE HOLY SCRIPTURES—Psalm 19:7-14; II Tim. 3:14-17.

7. The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:

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The ordinances of Jehovah are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honeycomb.

11. Moreover by them is thy servant warned: In keeping them there is great reward.

12. Who can discern his errors? Clear thou me from hidden faults.

13. Keep back thy servant also from presumptuous sins; Let them not have dominion over me: Then shall I be upright, And I shall be clear from great transgression.

14. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—*Thy word is a lamp unto my feet, and light unto my path.*—Psalm 119:105.

SILENT PRAYER—*I open my mind to the book of revelations in me, that I may rightly discern the Word of Truth.*

The holy Scriptures are almost universally considered to be the printed Bible, only. This written Word, however, is meant as a clue to a more vital part of the Scriptures than appears. There is both a literal and a spiritual significance thereto. "The letter killeth, but the Spirit giveth life." Jesus Christ bore out this idea when he said, "These are they which bear witness of me." The printed Bible, then, is holy or whole to us, only when we are able to discern the Spirit as well as the letter of it. The understanding of the written Scripture comes through contact with the spiritual plane from

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which it was inspired. "There is a Spirit in man, and the breath of the Almighty giveth them understanding." The Scriptures are inspirational, and the written word of them is merely a representative expression of the spiritual Truth, as accurate as can be expressed in words.

As the word is an outpicturing of what transpires in a single mind, the history of the outer world is representative of what goes on in an individual. This lesson deals with the Scriptures as a law of action for the individual and for the race. It gives clearly some of the logical out-workings of the law.

Obedience is requisite to a receiving of the law's benefits, and understanding is requisite to obedience. One cannot become a beneficiary of the Law until he discerns its significance, both literal and spiritual. One should always be open to divine revelations. The working of the Law, as given in the psalm referred to, restores the soul, makes the simple wise, rejoices the heart, enlightens the eyes; the Law endures forever, is true and righteous, is more desirable than gold, and is sweeter than honey. It serves as a warning and it brings great reward. It clears the understanding, casting out hidden faults. It keeps back its servants from "presumptuous sins," makes them upright, and clears them from the "great transgression."

As fast as we learn the precepts of the Law we must be faithful in observing them. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The summing up shows that the man who observes these things is "furnished completely unto every good work."

DEFINITIONS OF TERMS USED

Discern—An inner ability to know. Spiritual intuition.

Spiritual plane—That realm of ideas which bears a perfect relationship to God.

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Divine revelation—The coming forth in the individual of spiritual ideas, direct from the Divine Mind.

QUESTIONS

1. What is the holy Scripture?
2. When are the Scriptures holy to us?
3. How do we understand the Scriptures?
4. What is the relation between the spirit of the Scriptures and the written word of the Scriptures?
5. What does the Scripture in today's lesson portray?
6. How do we become beneficiaries of the Law?
7. What is the final result of obedience to the Law?

LESSON 26, SUNDAY, SEPTEMBER 28, 1919.

REVIEW: JESUS OUR SAVIOR AND KING. —Matt. 21:1-9, 15, 16.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5. Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.
6. And the disciples went, and did even as Jesus appointed them,
7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.
8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

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15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21:9.

SILENT PRAYER—*The resurrecting power of the Christ lifts me into newness of life.*

In oriental countries in Bible times, kings and rulers rode the ass, and this animal was the accepted bearer of royalty. In the man-consciousness, the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus portrays the mastery by the *I Am* of the animal nature and its manifestation (colt). Jerusalem is "city of peace," or spiritual consciousness.

"The Lord hath need of them." These forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or woman with the animal nature asleep or suppressed, is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission, they must be wholly weaned from animal habits. So long as the animal rules, the man is slave. When the *I Am* man takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratifica-

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tion. Through high and pure ideals, the whole consciousness is raised to a higher standard. Through interior thought concentration, the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

Let not that one who is indulging the sense man in his animal ways think for one moment that he is on the royal road into Jerusalem. "Blessed is he that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry "Hosanna," means "Save, we pray!" A change of base from personal willfulness to meekness and obedience, stirs the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will, but thine, be done," often stirs up a commotion, and then there is questioning as to the cause. The answer is, "This is the prophet, [one who states the spiritual Law] Jesus, [*I Am*] from Nazareth [place of development] of Galilee [life activity]. Rendered in modern metaphysical terms this would read, "This is the supreme *I Am* stating the law of the Spirit in development of life action."

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DEFINITIONS OF TERMS USED

I Am—Spiritual identity; the real, or Christ Mind, of each individual.

Animal nature—The undisciplined nature in man, or that phase of his nature which has been allowed to express through his being, according to the desires of sense.

Spiritual consciousness—The consciousness of Spirit. The Christ-consciousness. That which enables us to know and understand and realize spiritual things. The realm of the Absolute.

Regeneration—The transformation which takes place through bringing all the forces of mind and body to the support of the Christ Ideal. The unification of Spirit, soul and body in spiritual oneness.

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Transmuted—Changed in character, from one phase to another. The lifting up of mind and body, from material aspect to spiritual character.

The silence—Silent communion with God. Prayer.

QUESTIONS

1. What does Jesus' riding the ass into Jerusalem typify? How is this event applied as our entry into "the city of peace"?

2. What is meant by "He that cometh in the name of the Lord"?

3. What happens in the outer, when man changes his base of action from personal willfulness to meekness and obedience?

REVIEW QUESTIONS

Lesson I. What is the true Church?

Lesson II. What is the true baptism?

Lesson III. Explain the Lord's Supper.

Lesson IV. What is the basis of Christian fellowship?

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Lesson V. What is it to "Worship God in Spirit and in Truth"?

Lesson VI. What does winning others to Christ mean to the individual?

Lesson VII. What is the scope of true missionary work?

Lesson VIII. What is our responsibility to humanity?

Lesson IX. Define true temperance.

Lesson X. What and where is the kingdom of God?

Lesson XI. When is the day of judgment?

Lesson XII. How do we come into an understanding of the Holy [whole] Scriptures?

FOURTH QUARTER

Lesson 1, Sunday, October 5, 1919.

JOHN AND PETER BECOME DISCIPLES OF JESUS.—John 1:29-42.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is become before me: for he was before me.

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34. And I have seen, and have borne witness that this is the Son of God.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

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38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

GOLDEN TEXT—*Jesus saith unto him, Follow me.* —John 1:43.

SILENT PRAYER—*Through faith in the spiritual I Am, I am strengthened and sustained in righteousness.*

The two baptisms are very clearly explained by John in this lesson. The first is the baptism of water, a purifying process. Through purification of consciousness, the Christ is revealed. The Christ-consciousness has a definite mission to perform in the individual, and that mission is to quicken the entire man with the Spirit of God. This outpouring of the Holy Spirit (or whole spirit), is the second baptism.

John the Baptist here typifies the intellect. Isaiah said of John that he was the "voice of one crying in the wilderness, make ye ready the way of the Lord." The work of the intellect is to prepare the way for the spiritual consciousness.

The alert intellect that has been working toward the fulfillment of a divine ideal, recognizes the development of spiritual consciousness, and acknowledges its very first appearance. Through this recognition, all the faculties and forces of one's being become aware of this new thing, and a general response follows. As developments in the outer world attract the attention of individuals, so do inner developments in man attract the at-

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tention and interest of the different faculties and forces within him.

The natural tendency of the inner forces is obedience to the dictates of anyone in authority, and they readily carry out the mandates of that which presents itself with the greatest degree of power. Therefore, when the Christ, or spiritual *I Am*, presents itself, they naturally acknowledge their subjection to the new ruler.

One of the persons referred to in this lesson is Andrew; he typifies strength. The name of the other is not mentioned, but it is generally supposed that the reference is to John, the disciple who typifies love. At this point, the two are not definitely called into discipleship; they follow the new leader, because they discern that he is an authority greater than that to which they have been yielding obedience.

When the spiritual *I Am* first begins to function in consciousness, there is a definite increase of strength. This stimulates interest, and causes the man to more earnestly seek the unfoldment which is thus bringing desirable results into expression. The great primal force in man which causes him to seek his oneness with God is love. Strength and love become vital agencies in spiritual progress, though in the beginning they may not be definitely called or recognized.

Manifest results always increase one's faith. When the individual receives the strengthening influence of the awakened spiritual consciousness, faith naturally increases. Faith and strength are companion faculties; they act and react upon each other. While strength first carried the news of the Messiah to faith, faith in return quickens strength, and a mutual benefit results.

DEFINITIONS OF TERMS USED

Christ consciousness—Consciousness built in accordance with the Christ ideal, or in absolute relationship with the Father.

Quicken—To enliven.

Intellect—Man's limited concept and expression of

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intelligence. Of itself it cannot comprehend spiritual things; it requires the quickening of the Spirit to illumine it and make it receptive to Truth.

Spiritual "I Am"—The Christ-Mind in each individual.

QUESTIONS

1. Explain the two baptisms, as described by John.
2. What does John typify? What is his work in connection with spiritual development?
3. When the intellect recognizes and acknowledges the awakening spiritual consciousness, what takes place in the individual?
4. What does Andrew typify? What is the result of his awakening?
5. What does Peter typify? How would you metaphysically describe his relation to Andrew?

He who seeks for health, happiness and riches has not yet entered upon the path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name," and be worthy to become a Son of God, must see to it that he remains true to the unseen reality within. In the realm of the reality sickness is unknown; nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fullness can be found in that which is the sum of all that is, even God.—*The Gleaner.*

The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits is a practical habit, which, like every other, is strengthened and increased by continual exercise.—*Robert Hall.*

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The Home

Christ is the head of this house.

"SUFFER LITTLE CHILDREN . . . TO COME UNTO ME"

E. V. I.

Unity is a Society of Practical Christianity, and what could be more practical than bringing into the home these practical Christian principles? The home is the greatest educational institution in the world, and if this department can bring to the mothers and fathers practical ideas as to the application of Truth principles, the children may grow up richly dowered with the understanding which you and I are seeking to acquire.

This provision for the children is certainly in strict accord with the principles and practices of Jesus Christ. Could anything be more explicit than "Suffer little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven"? This is the real mission and spirit of The Home department.

THE QUALITY OF TRUE MOTHERHOOD

ROSALIE TASKETT CRAIG

Some years ago, when I was very new in the business of being a mother, and earnestly desiring, as every new mother does, the wisdom and understanding to enable me to guide the little life in the right way, I wrote asking advice from a dear, sweet friend in old Virginia, whose success with her own little ones had seemed to me almost phenomenal. Her reply was a sermon in itself, short and to the point, a sermon which indeed might be preached to all people in regard to their dealings with their fellow beings. She said, "All you need to do is just to love him, and let him be so sure

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of your love that he will never doubt your wisdom nor dispute your authority in any particular."

It is unnecessary for me to say that I have not in every single instance lived up to the standard of this noble advice. But I have proved the value of her ideal sufficiently to enable me to say with the deepest conviction that any mother who will try it will find it an infallible recipe for working out all the so-called problems occurring between mother and child. I say "so-called" problems, because in truth, there are no problems in dealing with these little ones, except such as we mothers make for ourselves by our own limited visions. Childhood is not a time of problems, but of peace, simplicity and happiness, if left alone and not unduly interfered with by elders.

No doubt many mothers will at first glance have some doubts as to the efficacy of the recipe given by my friend; for every mother will be ready to aver with zeal that she loves her child. Yes, all of us love our children —after a fashion. But we would do well to consider what love is. St. Paul seems to have given us the most concise definition. One thing he says quite pointedly, and even somewhat as though he were aiming at some of us, "Love suffereth long, and is kind." Let us, dear, loving mothers, put our minds to work on that one proposition. Do we, in all our dealings with the little ones, suffer long and remain kind? Do we not rather frequently manifest the antithesis of kindness, if only we are made to suffer a very little bit, some little, temporary discomfort brought upon us by the child in his innocent play, or sometimes in his entire lack of knowledge of the plans and wishes of his elders?

St. Paul says also that love "endureth all things." By that test, do we truly love the child? Does the mother love the little one more than she loves herself, her own comfort and convenience? Does she love him enough to understand, to forgive and not censure, when little shoes kick the furniture, when little fingers make

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smudges on the fine new set of books, or scratches on the piano, or chalk marks on the doors; when they overturn the drinking vessels of the fowls to see the water run, or pull up the choicest new plants in mother's garden to study the roots beneath them? Of course all mothers could name a hundred and one little ways of our small folk which are often trying, and which may be called exasperating,—unless the mother realizes what her greatest responsibility is, and what is the greatest object of her work after the coming of that little life into the world,—unless she loves the child with that love which endures all things. These, and innumerable other "troubles" with little folks, are called mischief.

Frequently I have been told that some small three-year-old was a very bad child! Often he is alluded to as "a little terror." If we live long enough to observe it, we shall find that the child who is most persistently the little terror at that age grows up to be a live man, one who accomplishes things, whose mind is awake and eager for truth. Such a child manifests a degree of concentration which should be a lesson to us all, in his ability to be "all I am in all I do." He puts his whole force into what he is doing; therefore he is *very* "mischievous," and his mother "cannot understand him at all!" Indeed, I have often heard mothers make just that remark in regard to their own little ones—whom they think they love. But would not the right degree of love, truly unselfish love, (and can real love be anything but unselfish?) enable the mother to understand her child?

Turning to the Apostle's definition again, we find that love "seeketh not its own." Let the mother, when she enters into her closet to pray for her child, first examine herself and be sure that she is seeking not her own; that she is manifesting that deep love for her child which seeks, rather, his own; that she is seeking earnestly to avoid placing any stumbling blocks of her own making in the way of his natural and perfect de-

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velopment; that she is willing to relinquish something she wants, everything she wants, rather than bring one hour of inharmony into his life, one moment of discomfort and dis-ease into his mind.

When he is in his crib, and prior to his walking age, how willingly she sacrifices her own comfort for his! With the greatest care and patience she prepares his food, his bath and other details necessary in the daily ministration to his physical needs. She forgets herself in caring for him. She literally "endureth all things" for his dear sake. But when he has passed that stage of his career, and is able to run about and make some investigations for himself, when he develops initiative enough to make him mischievous, is the mother equally willing and self-sacrificing and patient and constant, in her care for his spiritual needs? Or does she feel that the greatest care for him has passed with the passing of his helpless infancy, and that she is now free to pursue her own devices a little more? There stands in the road the potent utterance of the apostle, "Love . . . seeketh not its own."

Love, "is not provoked."

Love, "taketh not account of evil." Love would not think a child perverse, or stubborn, or mischievous, or bad, or "a little terror."

Let us, dear mothers, form a silent compact that we will study and ponder in the light of Truth the beautiful definition of love given by St. Paul in the 13th chapter of First Corinthians, for it is true that in dealing with our little ones, "If I give my body to be burned, but have not love, it profiteth me nothing."

And by faithfully and patiently following the recipe given by my friend, we will without doubt be able to prove to ourselves that "Love never faileth."

Our life is composed of love; and not to love is not to live.—*George Sand.*

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MRS. MAY'S PHILOSOPHY

Series II—Getting in Tune

[Mrs. May moved into our neighborhood some months ago, and although she is a woman who attends strictly to her own affairs, we are learning to know that she has some magic way of slipping off burdens and cares, and making everything she touches run like it was oiled. You will find in April Unity, under "Golden Opportunities," her secret of *making the most of everything*, and how it worked for me when I tried it out. Thinking you might like to know, with us, how she manages it, I am sending you another chapter of our experience.]

Things had gone on swimmingly in our home for a week after my visit to Mrs. May, then all of a sudden the color and joy seemed to fade out and left only duty and burdens. It wasn't any use to make-believe. I was perfectly miserable, and acted so. Then I found the little card that had been such an inspiration to me during the past week: "*My home radiates comfort, light and cheer.*"

But it was only so many words to me. I determined though, to do my duty, so I sat down and repeated these words over and over, keeping tally on the margin of a newspaper. When I stopped and counted, I had repeated them a hundred and twenty-five times, and felt worse than ever. It was no use trying any longer. I might just as well cry it out.

About the time the briny deep of my woes had obliterated my countenance, in walked Mrs. May.

If it had been any one else, I should have resented the intrusion, but with her it was different, and as I looked up into her genial face, I forgot my misery for the moment. But the tide of tears was not to be stayed. I wept afresh. She stood before me and laughed, such a wholesome and joyful laugh, it made me feel that I was wasting my time.

When I lifted my swollen face I detected a glimpse of sympathy in her eyes, but an amused smile chased it away, as she said,

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"I wouldn't advise you to shed any more tears. It is not a beautifying exercise. Do you realize what every tear costs you?"

"I realize," I answered dolefully, "they are the price of a lot of misery to me."

"Misery? And what might misery be?" she asked.

Then I opened my heart to her, and told her how all the livelong day everything had conspired to make me miserable and unhappy.

"But don't you see," she answered, "how you began to dread the duties of the day, even before your eyes were fairly opened upon it? If you had closed them again, right then and there, and in your mind looked over the blessings that were waiting to come at your calling, you would have opened them the second time to behold opportunities instead of burdens. Do we not read in the Good Book, 'Man's own word shall be his burden'?"

"But," I remonstrated, "I have struggled all day to regain harmony, and the more I tried the worse things seemed. Why (I held up my card), I have repeated this thing one hundred and twenty-five times without effect."

Again her laugh rang out; not mockingly, but full of wholesome encouragement. "But, where were your thoughts? Lips can only clothe our words with sound; there must be the vitalizing coöperation of the inner thought and word to make them fruitful."

To be sure! It all dawned upon me in an instant. I had sat down in my self-pity and repeated mechanically the affirmation I desired to see fulfilled in my home.

What could I expect other than I had received?

My humiliation was evidently visible, for her voice was like a mother's encouraging a repentant child when she said, "Well, never mind, dear; let it pass for a lesson you were kept after school to get. You will not miss it again. Let us get still and realize together that

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of a truth, '*My home radiates comfort, light and cheer.*' "

Oh, the glory that came to me in that silence! My heart and soul went into the words now, and my home seemed flooded with a great light.

When Mrs. May arose to go, she said, "Remember, dear, to get in tune with life afresh every morning. Forget not to count your blessings, and they will multiply for you all the day."

I seemed to be in another world. I looked into the mirror. There were no traces left of that woebegone creature with a swollen face. The face in the mirror that looked back at me and smiled, was the face of one who had entered into a new joy, with intent to share it with the inmates of her home.

It was time for Benny to be coming. I went to the window, eager to catch the first glimpse of my boy.

Yes, there he was coming up the walk, but not with his usual buoyant step and happy face.

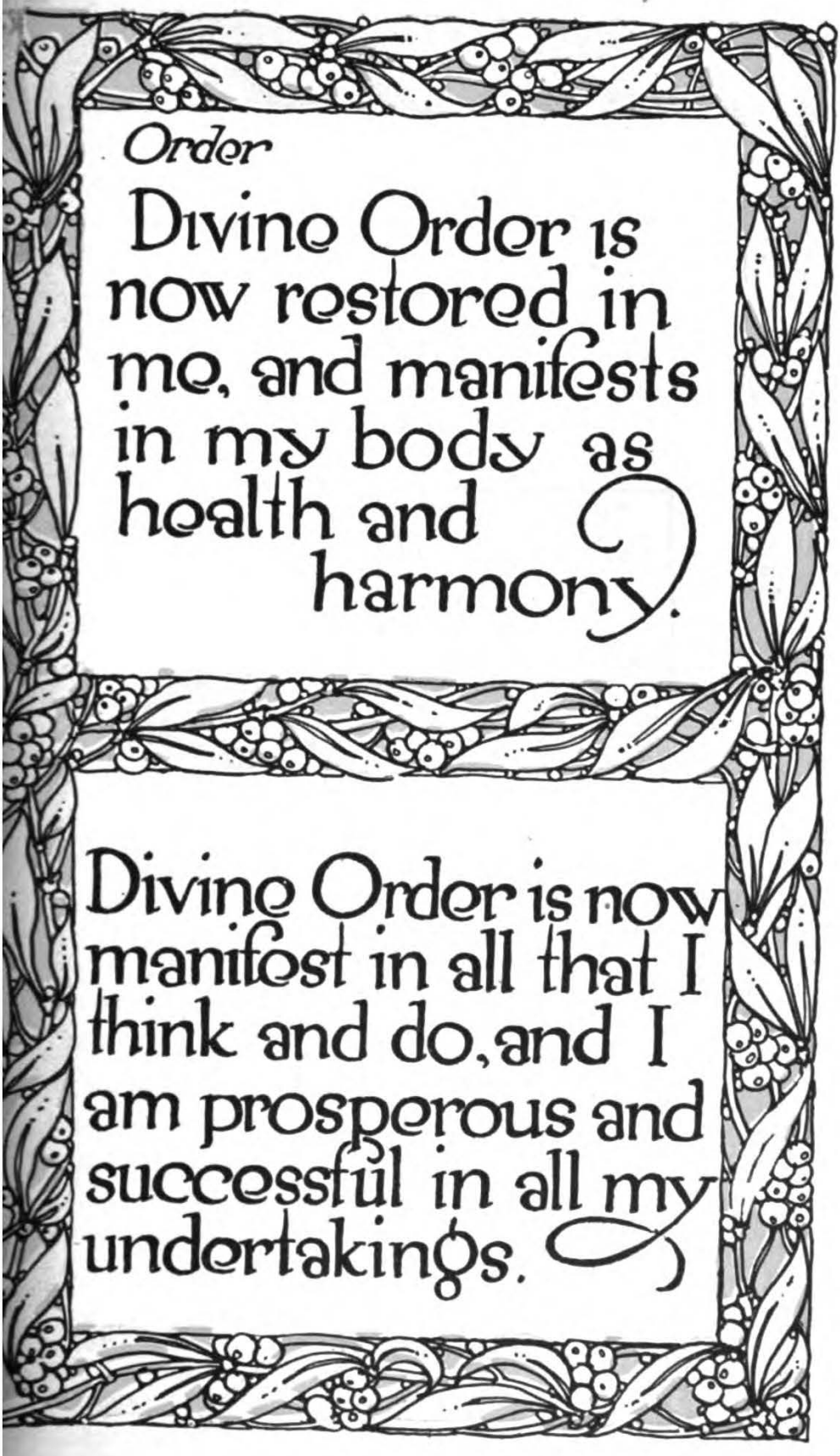
He looked depressed, and his step was slow; then it dawned upon me that he was under the shadow I had cast upon my home that morning.

I flew to the door and flung it wide. I called to him, out of my new-found joy. He stopped a moment, as if in uncertainty, and then with quickened step, rushed into my arms. "O, mamma," he cried, "I am so glad!"

He told me how he couldn't study much, all day, " 'cause he felt so heavy in here," putting his little hand over his heart. Then together we entered into happy plans to surprise the father on his home-coming. If ever anybody wanted to atone for transgressions, I did, and I prayed continuously to be delivered from the temptation of ever again falling into the snare of negative thought.

When at last Benny and I had put the finishing touches to our "surprise," he stationed himself at the window to watch for his father's coming. Soon his shout called me to his side, and the one glimpse I

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caught, before the boy opened the door, revealed a bowed head and a general appearance of dejection. How my heart smote me! Here was another evidence of my morning's error. The boy noticed it, too, and was quick to meet his father with a smile and a kiss of welcome. And I? Why, I stood at the door and did all that I knew to prove to him the manner of woman who *now* had charge of his home. I was rewarded for my efforts by the pleasure that came into his face.

It seemed that he, too, had passed a miserable day, and that everything had gone wrong at the office, but some way, he believed, everything would work out all right, now that he saw the silvery lining of the cloud.

The radiating comfort, light and cheer that Mrs. May and I had affirmed, became a visible thing in my home that evening, and John declared there was no place so restful to his soul as our own cozy little home, *and I propose to keep it so.*—M.

BLESSINGS PAGE

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

The Blessing Page will be a feature of The Home. It is open to all who have something good to offer as acknowledgments of the Father's loving providence.

To follow the foreign custom of laying an extra plate for the Divine Guest at every meal, would be a wonderful reminder of our acknowledgment that

"Christ is the Head of this house;
The unseen Guest at every meal,
The silent Listener to every conversation."

There could be no careless eating and drinking with such a reminder before us; there could be no unprofitable conversation or discordant thinking with the expectancy of that waiting plate at our table.

When a child, I lived near a settlement of Quakers.

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My father often adopted their form of grace—deep and reverent silence, with bowed head—before the meal was served. I always liked that kind best; it seemed so restful and sweet. We need to practice getting still, that the gratitude and thankfulness of our souls may enter into the chemistry of our digestion.

TABLE BLESSINGS

Father, while we partake of these, thy bountiful blessings, with thankful hearts we praise and thank thee that thou hast filled us with the living Substance of intelligent Life.—*H. M. S.*

Blessed be the Lord our God, who daily loadeth us with benefits. We thank Thee, our Father, in Jesus' name.—*H. B. S.*

THE SELKIRK GRACE

Some hae meat, and canna eat,
And some wad eat that want it;
But we hae meat and we can eat,
And sae the Lord be thanket.

—*Robert Burns.*

Out of thy unmeasured bounty, O thou lavish Giver of good, we receive these elements of physical sustenance. May we through them partake of the living Bread which comes down out of heaven; may we through them drink of the Spring which slakes all thirst. So may we be nourished to the growth divine, to the end that our lives may become thy life, thy life our lives. . . . In the name of Him who has taught us how to give thanks, amen.—*I. O. S.*

A good heart, a tender disposition, a charity that shuns the day, a modesty that blushes at its own excellence, an impulse towards something more divine than mammon: such are the accomplishments that preserve beauty for ever young.—*Lord Lytton.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
September 20 to October 20, 1919

Divine Order is now restored in me, and manifests in my body as health and harmony.

PROSPERITY THOUGHT

Held daily at 12 m.
September 20 to October 20, 1919

Divine Order is now manifest in all that I think and do, and I am prosperous and successful in all my undertakings.

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SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—A year ago in writing you I mentioned having a red spot on my nose, which for several years had been slowly growing larger and redder. Today the spot is entirely gone. I cannot begin to tell you how grateful I am for your prayers.—*Mrs. B. C.*

Tacoma, Wash.—I wrote for prayers to heal neuralgia of the teeth. Almost before my letter had time to reach you, the trouble disappeared.—*A. J. H.*

Alameda, Cal.—I wish to express my thanks and appreciation for the good I have been fortunate enough to experience, and also for the healing of my brother, L. R. K., of a dislocation in the lower spine. He was suffering so that it was impossible for him to lie down. He had been obliged to sit up two nights, when I sent the telegram. The next day he showed signs of improvement, and went to bed and slept. He had walked with crutches. They were discarded, and the third day he was up and dressed, taking a ride on the street car to the City Hall, to transact some business. The next day he went back to work. The doctors thought that he would be home a week or ten days, at least. I considered the healing a prompt demonstration. The Law acted quickly and easily.—*Mrs. A. H.*

Riverside, Cal.—My thirteen-year-old daughter, E., was taken suddenly ill. Two days later I telegraphed you for prayers. On the fifth day, the raging fever, which had been 104 degrees, was a trifle lower, and that night it disappeared entirely. She had been spitting blood; this trouble also ceased. The tenth day she came downstairs. The next day she went outdoors. In two days more she was driving our car. I have never known of such a recovery.—*Mrs. F. P. G.*

Edmond, Okla.—The niece, for whom I asked your prayers, was not expected to come out of the hospital alive. She is now able to help do her own work, and everyone thinks it is a miracle. She is so thankful.—*Mrs. O. H. F.*

Minneapolis, Minn.—I wish to thank Silent Unity for the beautiful healing which I have experienced. I had been ill for weeks, with a pain in the lower part of my back. I had worked the best that I knew, and I finally called for your coöperation. I had my husband help me get to my feet. I began to walk the floor, but it seemed that my limbs were giving way. However, I walked and worked

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declaring that God is my life, my strength, my all, and that I could be resurrected that beautiful Easter morning. I kept on knowing the Truth for an hour, and then I was free. God had answered my prayer.—*Mrs. S. L.*

Kansas City, Mo.—I thank you for your prayers, and I praise God. Very soon after I wrote you the indigestion was healed.—*Mrs. E. O.*

Mandan, N. D.—Please find a love offering inclosed. I am free from constipation, and I feel so grateful for being healed.—*Mrs. O. D. W.*

Washington, D. C.—I am happy to report my son's condition as constantly improving. His right eye is entirely well, and he has gone back to work. He is getting along splendidly. I am so thankful for the wonderful blessings we have received.—*Mrs. A. J.*

La Junta, Colo.—Please accept the inclosed love offering. I was instantly relieved of piles after writing you. —*Miss C. J.*

Pillsford, N. Y.—I wrote you a few weeks ago for prayers, so that R. H. would not need to have his foot amputated. It has been saved. Many thanks for your prayers.—*M. L. H.*

Los Angeles, Cal.—I thank you for your prayers for my brother. When we telegraphed you in his behalf, he was almost dead with typhoid fever. Two or three hours after sending the telegram, he began to recover.—*O. M.*

East St. Louis, Ill.—After writing you for my wife, the abscess in her throat broke, and she was immediately relieved. We are both very thankful to you for your prayers. We cannot sufficiently express our gratitude for the many instances of your healing help.—*W. R. W.*

La Grange, Ky.—A few years ago I wrote you, asking prayers for the removal of a growth on my head. For some time it seemed to remain as large as ever. I was advised to go to a doctor and have it cut out, but instead I kept daily repeating the statement which you had sent to me, believing that in time the growth would disappear. One day it became sensitive to touch, and I pressed on it; pus came out. This kept up for several days. Then the place healed, and today it is entirely well. I believe that God, through Unity, cured me, and I give thanks.—*Mrs. C. L. B.*

Wheeling, W. Va.—I am so happy to say that from the time I sent the letter, the little one commenced to improve. No operation was necessary. Now she is in her

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normal condition. I want to thank you over and over, and may God shower blessings upon you all.—*J. H. K.*

Vallejo, Cal.—My son had an ulcerated tooth; the dentist tried four times to draw it; the tooth broke, and the dentist did not get the root. I sent you a telegram, and in a little while the pain was gone, the swelling and ulcer, too. You can imagine what it meant to me. I was alone with him, and a blessed wave of Divine Love just took possession. God's healing love had enfolded him, and it was able to protect him from ulcers, pain, dentists, and knives. Peace, love, harmony, health, and prosperity are all ours. I praise and thank you and God, our Father.—*Mrs. J. L. B.*

Dayton, Ohio—I thank you and the Lord for the healing of my fifteen-months-old baby of asthma.—*Mrs. D. H.*

San Antonio, Texas—I am happy to report that my little nephew, B. B., for whom I telegraphed you for prayers when he was struck down by an army truck, is well. He was cut about the head, and the two bones in his left arm were fractured. He improved rapidly. He had scarcely any pain, and is now running around as usual. We give God and Unity the credit for all good results.—*A. R.*

Los Angeles, Cal.—I telegraphed you for aid for my mother, who was ill with a cold. I wish to thank you and the Great Healer of all—our Father, for relief came at once.—*C. B.*

Los Angeles, Cal.—I thank you for your prayers for my husband. Soon after I wrote you the carbuncles disappeared. I praise God and thank you.—*Mrs. M. M. C.*

South Pasadena, Cal.—Some time ago I wrote to you, asking your help to overcome an annoying condition in my throat. The result was marvelous. I have had no trouble of this kind since.—*Mrs. E. L. Z.*

Kansas City, Mo.—When I wrote asking your help, I had been unable to sleep for some time, on account of a cough. Shortly after my letter was mailed, I became quiet, and slept the rest of the night. The next morning I could not speak, but went to work as usual. About 3 p. m. I went home, read Unity literature and prayed. After a while I slept, and on waking could speak in my natural voice. All the fever and pain had disappeared.—*R. E.*

Detroit, Mich.—I thank you for your prayers for my son. He is healed, and his discharge from the service is applied for. He had been in the hospital seven months, having been wounded at the Argonne Forest. He is entirely well, and does not even limp.—*Mrs. R. F. E.*

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Somerville, Mass.—I asked your prayers for freedom from gallstones. I was truly in need of help, for I had lost courage. Now I am strong again, and able to do my work. I proved that the Word of Truth is powerful. I have found myself, and my heart is full of thankfulness.—*E. C. J. H.*

Creston, Iowa—I wrote you asking prayers for my husband who was troubled with ezcema on the limb and a lame shoulder. Both members have returned to their natural state. The prayers for my daughter that she might succeed in school work are being wonderfully answered.—*Mrs. C. M. D.*

Lexington, Neb.—I asked your prayers about two weeks ago for Mr. C. J. P., who had a very serious case of smallpox, malaria fever, and stomach trouble. In a little over a week from the time you commenced praying for him, he was able to be out and take a hundred mile automobile trip. He is now back at his work again.—*C. C. P.*

Pasadena, Cal.—I had what I thought to be sciatica in my left leg. I wrote you, and prayed to God for help. I am now perfectly well. Please accept the inclosed love offering, and my heartfelt thanks for your prayers.—*A. G. McF.*

St. Louis, Mo.—I wrote to you asking prayers to help me overcome a cold. I was relieved in a very short time. I thank you for your ever-ready help in time of need. Inclosed please find love offering.—*Miss E. K.*

Columbus, Ohio—The protecting and healing power of God has never been better demonstrated to us than in the case of our small daughter. With a child's curiosity she struck a match, which caught the tassel of her bath robe afire. When I heard her scream I rushed to her to find one side of her all ablaze, even her hair. God granted me enough presence of mind to wrap her in a rug. She was writhing with pain when the word, "Unity" came to me. I at once 'phoned a telegram to you. Five minutes had scarcely elapsed when she stopped crying and asked to go to bed. She soon came downstairs to have her burned clothing removed. One side of her face was burned up to the eye and ear. The side, hand, and underneath one arm were burned so badly that the skin was nearly gone. By evening the swelling had left her face and ear; the smart had left the burned spot on her face, and the blisters on her ear were nearly gone. Now her face is almost devoid of all semblance of error; her hand is healed and her side is scabbing over beautifully. There is no trace of a scar. "The

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Word of God is quick and powerful."—*Mrs. G. C. Treaster, Sta. D., Route 4, Columbus, Ohio.*

St. Louis, Mo.—My daughter is entirely well, every symptom of the facial paralysis having disappeared. The condition of my teeth and gums about which I wrote you has disappeared. I am rejoicing in a consciousness of that inherent power by the righteous use of which one can eradicate any condition that is not good. I inclose a love offering.—*T. J. K.*

Chicago, Ill.—I had had asthma all my life. I asked your prayers, and have not been troubled since, for which I am very thankful.—*B. A.*

Belle Fourche, S. D.—I am so happy to tell you that I passed through confinement beautifully, without any labor whatever. It was all over before we could call the doctor or nurse. My friends had feared that I would not live through it because of trouble in my former confinement. I am so thankful for your prayers.—*Mrs. J. N.*

Le Roy, Kans.—Please discontinue prayers for me. My back and sciatica nerves are healed. I thank you for your prayers.—*W. W.*

Monument, Colo.—I am very thankful for your prayers. The stomach trouble of years is gone. I can eat anything without suffering afterward. Unity has brought such a change in the entire family! My two little boys were getting beyond control until I began to study Unity. Now we all work together.—*Mrs. E. L. D.*

The Dalles, Ore.—My daughter, for whom I asked your prayers, is now healed of inflammatory rheumatism. I am indeed grateful to God.—*Mrs. M. S.*

Kokomo, Ind.—I suffered for two years with sore and swollen glands. I treated with doctors of different schools. I received no help and very little encouragement. Finally I went to a highly recommended physician and had an X-ray examination. The physician stated that my trouble was undoubtedly tubercular. He talked very discouragingly, and made an appointment for a few days later. Upon the suggestion of a Unity friend I wrote you for prayers. The promise, "Before they call, I will answer," was proved to me. When I went back to the physician in a few days, he greeted me with this remark, "There is nothing the matter with you. You are in a perfectly healthy condition." That was several months ago, and I have had no return of the condition. I give God, through your prayers and teaching, the glory.—*Mrs. B. C.*

Madison, Wis.—I wrote you for prayers to be healed

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of a rash, weak kidneys and a cold of long standing. I am glad to say that I am freed from them all. I did not notice the disappearing of the rash. One day my husband asked me how it was, and when I looked it was all gone. The other things went in much the same way. I am indeed very grateful for these demonstrations.—*G. W. T.*

Modera, Cal.—I wrote you for prayers for my sister, who was losing her mind. Twice before she had to be sent away on this account. Since you have commenced praying for her, her mind has become perfectly normal. I cannot praise God enough for his wonderful healing power.—*E. J. H.*

Highland, Ill.—The rheumatism has entirely left me. It was a great temptation to use liniments, but I committed all to God, and he has rewarded my faith.—*Mrs. O. C.*

Covington, Va.—My feet have been healed. I am most grateful for your prayers.—*Mrs. L. A. S.*

PROSPERITY

Maplewood, Mo.—My brother who lost his position has been reinstated. I am praising God every minute for this wonderful demonstration, in answer to our prayers of faith.—*C. W.*

Provost, Alta., Canada—I have obtained a good position. I am more and more conscious of the omnipresence of Spirit, and the old habits and fears are giving way to the inflow of good. My environment has changed; everybody is forwarding me a friendly smile. Words cannot fully express my thanks for the good that is coming to me through your prayers.—*Mr. I. O.*

Philadelphia, Pa.—I want to thank you for your prayers in helping me to secure my present position. Every day I feel more and more the power of Divine Guidance and the inspiration of the Christ-Mind. This is due to your instructions, and to your prayers in my behalf. Thoughts of love and thankfulness go from my heart to you, continually.—*S. H. R.*

Abbott, N. M.—I am writing this morning, with a heart full of thankfulness, to tell you my purse was found yesterday, and was returned to me with all its contents.—*Mrs. W. J. M.*

Omaha, Neb.—Please accept the inclosed love offering. I received another increase in salary this month. I thank you very much for your prosperity prayers.—*F. D.*

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Carbondale, Ill—I wrote you for prayers to help me fill my vacant rooms, and even before your letter reached me, I had more applicants than I had rooms. I have even rented my basement.—*Mrs. G. McM.*

Blessing, Texas—It is with a grateful heart that I am writing to tell you of the wonderful change that has taken place in my affairs since I wrote to Unity for prosperity prayers. Everything has changed for the better, and I truly thank God for his bountiful love.—*H. H. L.*

Wyandotte, Okla.—I am praising God for his speedy answer to prayer. It seemed that we could get no machine to cut our wheat. I asked Unity to pray for us, and before I mailed the letter, a man came to cut the grain.—*E. W. Z.*

Charleston, Mo.—You may discontinue your prayers for me, as everything is adjusted in harmony with Spirit. The strike is settled, and I have been getting along with my work a great deal better.—*E. O'R.*

West Somerville, Mass.—About a year ago I came into possession of some old copies of Unity. While some of it was Greek to me, the parts that I could understand fascinated and satisfied me, as nothing ever had before. During my spare moments I would open the book at random, and pick out some sentence which always seemed to apply to my particular case. Then I would go on with my work, feeling happier. After reading about the Prosperity Bank, I decided to write for one. Nothing in particular happened for a time, but about three days before the payment for the bank was due, I received a letter from a relative presenting me with fifty dollars. The next day I received and accepted an offer of a position with another firm, at a salary of thirty dollars a month in excess of the first position. Once during this period of time I became ill. I wrote Silent Unity for prayers, and the morning my letter was received, I recovered. I feel that God is always with me. Whenever I lose anything I ask to be directed, and never once have I failed to find that which I lost. When one knows the Truth and applies it, life becomes a joy.—*F. M. C.*

San Francisco, Cal.—I rented my first rooms the day my Prosperity Bank came. It arrived in the afternoon mail. I opened the bank and deposited the first dime in it, and repeated the statement. About an hour later a lady came and rented my parlors for herself and daughter. Later I rented the remaining room to a young man. I am very grateful for your prayers.—*Mrs. M. B. McL.*

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PROTECTION

Okanogan, Wash.—My son, for whom I wrote you for prayers for safety, was at the front on the battlefields of France. He was right there when the signal was given to stop fighting. He made good, and was promoted to the office of lieutenant. All through the war he carried in his breast pocket one of the little protection pages from a Unity Magazine. He wrote that he always knew that he was safe, because Unity was praying for him.—*L. E. P.*

Port Angeles, Wash.—My nephew has just returned from France. He has come back to us strong and sound in every respect. It is with genuine thanksgiving that we recognize what has been done for him.—*L. A. S.*

Fredericksburg, Va.—I thank you for your prayers for my two nephews. The lad who is a lieutenant in the British Navy was in many battles, but was never even wounded.—*B. F. R.*

Breckenridge, Texas—I thank you for the help you gave my brother-in-law while in service in France. He is with us again and says he appreciates what you did for him. He says he met with experiences which he knows would have been impossible for him to pass through except by God's help. He went through the war without a scratch, and never had to fire a shot. He was in the front trenches many times, but when he was not doing engineering work he was held as a reserve.—*Mrs. W. W. H.*

New Castle, Wyo.—I wish to tell you all, who have given so much to humanity by the publication of Unity, the wonderful protection I have received twice of late through spoken words of Truth. I am homesteading quite alone on the prairie. Last week, during a dreadful electric storm, I declared, "The Living Spirit of Christ is in this house, and no harm can come to it or to me." Lightning struck the earth a yard from my bedroom window, but spared the house. Tonight another storm has just ended. I repeated the same words. While all around me the storm played, my house and its inclosure stood in sunshine, and a gentle rain fell on my thirsty flowers. I was wonderfully moved to gratitude for this manifestation, not only for the danger avoided, but the experience revealed to me the great goodness of God to those who fearlessly have faith in his words. I thank you for all you have taught me, and for all the good I have derived from being a Student of Truth under your guidance.—*T. G.*

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CONTROL OF ELEMENTS

Sidney, Mont.—God heard your prayers and sent this community a good rain. I am sure we shall have a bounteous harvest this year. Praise God!—*Mrs. C. S.*

Tagus, N. D.—The day that I received your letter we had a beautiful rain. I praise God for his promises and for the fulfillment of them.—*Mrs. E. M. E.*

Melville, Mont.—Praise God for showers of blessings. South central Montana has been visited with rain, for which I asked your prayers.—*Mrs. F. D. G.*

Vancouver, B. C., Canada—I asked you to pray for rain for a district in Alberta, Canada. They have had an abundant downpour. Praise God!—*Miss C. MacD.*

HELPED BY UNITY LITERATURE

Marshall, Mo.—The Weekly Unity is certainly a good paper. Every time a question arises, here comes Weekly Unity with the answer.—*Mrs. A. S.*

Pagosa Springs, Colo.—Many wonderful things have come to us through our study of Unity. About a year ago we were desirous of selling some property in the country. I affirmed for the sale of it; we spoke to no one about it, nor did we advertise, but we had three cash offers within three days. Shortly after that, my husband was offered a better position in the line of work he likes best, and we moved to a nicer town and into a house with more conveniences than we have had. I found some traces of insects in our new home, but I affirmed freedom from such annoyances and have not been bothered since. Your publications have helped me so much that I am going on in the study of Truth. God bless you and your work.—*H. H. S.*

Fort Wayne, Ind.—So much strengthening and uplifting thought and service come from Unity Magazine and Weekly, that I praise God daily for them.—*Mrs. E. C. D.*

Paris, France—Of all the Truth magazines and expositions of Truth that I have read, Unity is the most unselfish and the one that breathes only Love.—*A. H.*

BE YE TRANSFORMED

Washington, D. C.—For many years I had a defective memory. Now I affirm that I have the best memory that God ever made, and I give thanks for it. To my delight I find that I can remember numbers, which I never could do before. I thank you most sincerely for your many kindnesses to me.—*O. M. D.*

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PUBLISHERS' DEPARTMENT

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

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THE SUMMER SCHOOL AT KANSAS CITY

As foreseen, the Summer School was a great success, one hundred and twenty-five students being enrolled, representing eighteen states and two foreign countries. The percentage of attendance was high, many of the students having been present at all the classes, which numbered four a day. Two evening lectures a week were also given, besides the talks at the regular Wednesday evening Healing Meeting and the High Noon Silence.

Bible Study, Primary Lessons in Truth, a Concentration Class, Lessons in the Science of Prosperity, Lessons in Basic Principles, Mind Training for Truth Students, Spiritual Housekeeping, and Growth in Consciousness comprised the course. The teachers were inspired and the students were most earnest and responsive.

We feel that these seekers for Truth who came to us from far and near have gone forth as radiating centers of wisdom, love, and power to teach, heal, and bless all those whom they meet.

Now the Unity Summer School is an established factor in our future activities. Thus the Father's work gradually grows at Unity.

* * * * *

The students of the Summer School formed an organization to be known as "The Alumni of the Unity Summer School of Practical Christianity." Dr. F. Lund Ewing, of St. Augustine, Florida, was elected president, and Mrs. R. E. Baldwin of Kansas City, secretary.

The organization became active at once by starting a fund for the new Unity Hotel, soon to be erected. When this hotel is completed, the students at future sessions of the Summer School and our friends from out

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of town will know that they have a home at Unity always awaiting them.

Mrs. M. C. O'Neill, of the Unity Library, is treasurer of the organization, and those who wish to give to the hotel fund may send their contributions to her.

PUBLISHERS' NOTES

From all parts of the globe there comes rejoicing that Unity Magazine is reaching its people much earlier in the month. Yes, it is the desire of the Unity School that each subscriber receive this handbook of Truth by the first day of the month, instead of the fifteenth, as was the custom in past years.

This magazine is steadily growing in circulation. Each month we find it necessary to increase the succeeding issue fifteen hundred to two thousand more, in order to supply the ever growing demand for this periodical of Practical Christianity and Christian Healing.

We ask you to ultilize your Truth literature. Do not waste it by throwing it away. If you see that you will not require it for further use, mail it to some person who is now hungering for the Word as you once were. Do you remember how you were in need of light and some kind friend was the Good Samaritan and gave you the message of Truth? Then, remember that you, too, have a part in the leavening.

Isn't it interesting to learn that not a letter, not a prosperity bank, goes out from Unity without first attending a blessing service at Silent Unity? The very atoms of the paper on which the letter is written are impregnated with the healing, quickening thought, and the recipients of these letters and banks are literally handling sacred things; for have they not been dedicated to the Most High by a body of consecrated workers such as the world has probably never before known?

The New Wee Wisdom, our children's magazine, steps forth this month beautifully clothed and illustrated. to make its first bow to our little ones. Just think of what it has to say right at once! "Peter Pan—Walks and Talks With Boys;" "Busy Sunbeams," needle craft; "Star Stories—Studies Out of the Book of the Sky;" beautifully illustrated Bible Stories; a Puzzle Page; Nature and Animal Stories;

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Poems and Pillow Verses with illustrations; a live Booster Club with our Royal in charge. It is now a full grown magazine in big print; and such hand drawings and pictures, made to order by Rickert Fillmore!

A notice in the July Unity regarding the Prosperity Bank beginning with "Does It Work?" and closing with "It Works!" has brought in a flood of new subscribers. People know a good thing when they see it. Take time by the forelock. Send for a Prosperity Bank and fill it up with coins which can be used in due season for buying Christmas books.

We do not publish books for the trade, and our presses are so busy that we cannot undertake the printing of any matter outside of our regular publications. Neither do we review nor advertise miscellaneous books.

The Unity School has bought a 58-acre farm, 17 miles from Kansas City. Army tents form the present equipment for the accommodation of Unity workers out on vacation and week-end camping trips. The scenery is inspiring, the water is fine, the garden "sass" is abundant, so what's to hinder the Unity friends coming to take the summer course to be given at the farm in July, 1920? Plan accordingly.

Would you care to have us send you six assorted recent issues of Unity Magazine? The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send 25 cents and we will mail you an assortment.

Mabel Huntley and her sister rested on the Principle in the midst of most trying war conditions, when others were distraught and bewildered. These two faithful souls recognized man's extremity as God's opportunity, and worked with the Law, not only to their own protection and advantage, but also for the help, convenience and comfort of all with whom they came in contact during those times that "tried men's souls." We recommend "A Truth Student With the Soldiers."

What are *you* doing to show your appreciation of the Truth? Ask yourself this question and these, too: Has your life been made happier and your world better through your knowledge of Practical Christianity? Have you not

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gained ideas from the teachings that are now working for your greater success? And has not your health been benefited by the Word of life and strength which is found in every line of Unity literature?

If you answer these last three questions in the affirmative, as thousands throughout the entire world are answering them, we are confident that you are showing your appreciation by helping others to enjoy the same blessings that now are making your life more worth while. Each one of us is given daily, many opportunities to help those who have not an understanding of Practical Christianity, and each one of us should feel the personal responsibility of passing on the Truth that has meant so much to us.

Just a book or a subscription to a magazine that points the way to the Light, will often change the entire life of a person, yet many students of Truth have not taken the responsibility upon themselves of sending helpful literature to those they know who need it. As we are devoting all of our time, energy and resources to the promulgating of Truth, we feel that our students and friends should help the good work along whenever possible, and one way to do this is by placing our literature where it is needed. Suppose *you* start right now to do what you can to lighten the burden of others. Our periodicals, Unity, Weekly Unity and Wee Wisdom, are ever ready to be sent where they are needed.

Keep in touch with the current metaphysical teaching of the day. Find out what the advance schools of spiritual thought are giving to the world. All this you will find in Weekly Unity, the leading periodical devoted to Practical Christianity.

You will find in each issue of Weekly Unity articles on subjects that are vital to your welfare—Practical talks in the "Ten O'Clock Silence"—Valuable thoughts in the "Good Words Club"—"Suggestions for Daily Meditation" —Helpful reminders in "Things to be Remembered"—The Vegetarian Department, with ideas that will prove beneficial to your health and finances—Eight pages of uplifting reading. Subscription price, $1.00 a year.

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Just to give our readers an idea of how helpful this Index can be to them, we mention these specimen lines selected from the 350 references of the Index:

From Page One of the Index

Subject	*Page*
Abundance Already Provided	50
Access to the Father	10, 11
Affirmations, by Whom to be Used	43
Affirmations for Deliverance	129, 130
Affirmations and Denials Compared in Effect	43
Asking and Receiving	51

From Page Three of the Index

Subject	*Page*
Desire Defined and Explained	51, 52, 53
Education, True	7
Error Consciousness Defined	13
Expectation Necessary to Receiving	97, 98
Faith Defined	45, 46
Fall of Man Explained	13

From Page Ten of the Index

Subject	*Page*
Understanding, Spiritual, Way of Attaining	71, 72
Universal Mind Makes No Mistakes	16
Victory in the Silence of the Soul	131
We Are in Process of Growth	19, 20
We Must Seek at the Source	68
Worship, Spirit of, Same in All	114, 115

The Index will be found in these 1918 and 1919 editions of "Lessons in Truth;" pocket size (paper cover), price 50 cents; regular paper cover edition, price, 50 cents; cloth binding, price, $1.00.

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Held daily at 9 p. m.
October 20 to November 20, 1919

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

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Held daily at 12 m.
October 20 to November 20, 1919

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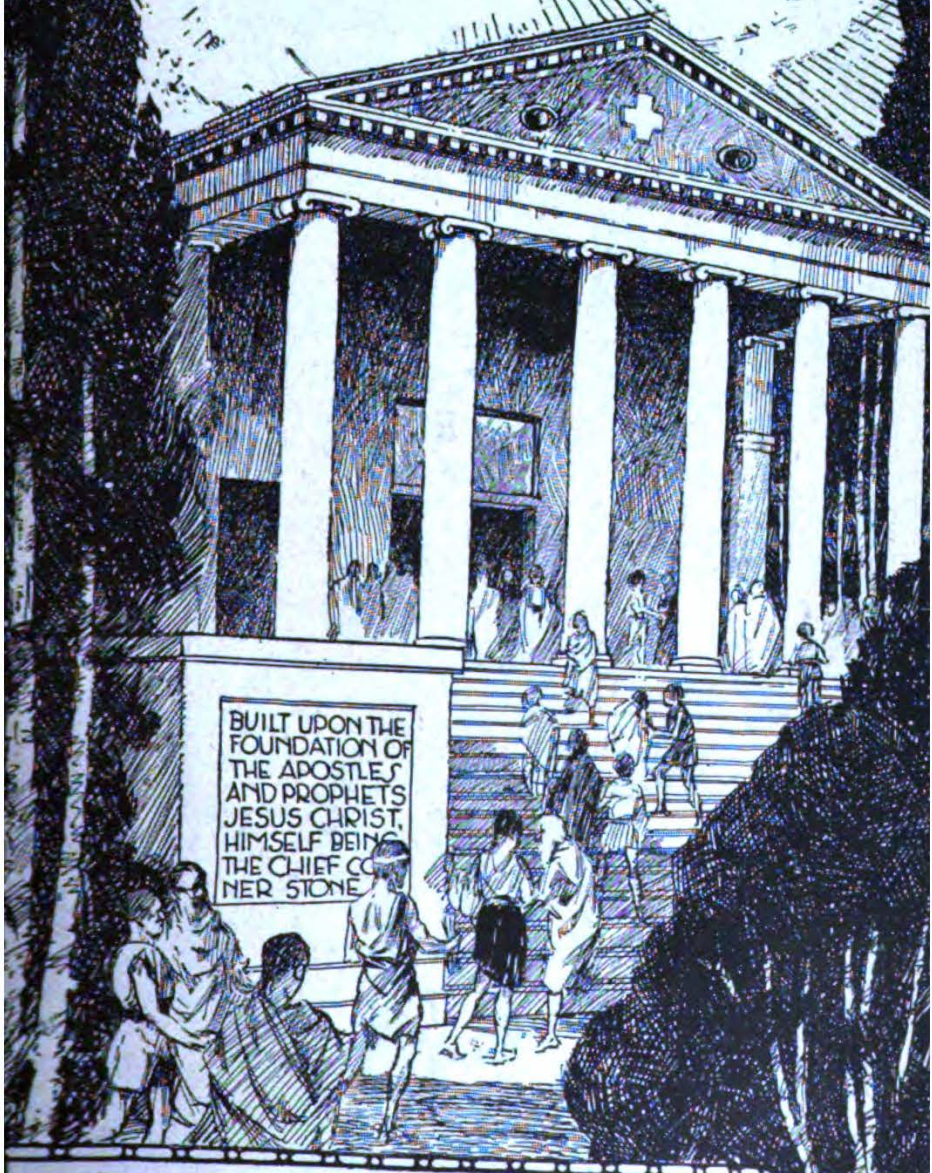
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CONTENTS

Oneness With the Father 301
Viola Kelley Turner

The Abiding Good, *Charles Fillmore* 303

Man Unified, *Alma A. Rogers* 309

The Healing of the Man at the Pool of Bethesda, *Ethel Jane Crouch* 316

Lesson Story: The Word, *Alice Ruth* . . . 320

The Successful Life, *B. Gertrude Hall* . . . 325

As to the Character of Sin 331

"That Abundance of Waters May Cover Thee" 333

Sunday Lessons 335
- Fishers of Men 335
- Jesus in Peter's Home 338
- A Lesson in Trust 341
- Temperance Lesson 343
- Peter's Great Confession 347

The Home 352
- Home Makers 352
  Imelda Octavia Shanklin
- The Enduring Bond 354
- The Land of Make-Believe 355
- Our Page of Blessings 359

Society of Silent Unity 360
- Class and Prosperity Thoughts 360
- Extracts from Letters 361
- Silent Unity Healing 365

Publishers' Department 375

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ONENESS WITH THE FATHER

VIOLA KELLEY TURNER

Beyond this mystic veil—the flesh—
That shrouds our immortality,
We all may look by faith and know
Our oneness with Divinity!
You say: "The mystery is great,
I cannot pierce beyond the veil;
Nor can I stay the hand of Fate,
I must keep to my lonely trail!"

My friend, God's kingdom is within;
Good thoughts his holy angels are.
To find the road that leads to him
And heaven, you need not travel far!
The doubtings shut from view your God,
You see but Christ the crucified;
Just one more step have you to go:
Behold thy Savior glorified!

Let not the thief on thy left hand,
Nor yet the robber on the right,
Steal from thy soul one priceless gem
Of inspiration, peace or light!
But let the centered Christ within
Above all doubt and darkness rise,
Till in the dying thief is seen
The very Christ, with God's own eyes.

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Lift up the Christ within thy soul!
The lifted Christ will draw to thee
All you can ever wish of good,
Peace, love, or immortality.
"All that the Father hath is mine,"
Claimed Christ, the Man of Galilee;
Sufficient for our every need,
The great, all-loving Heart will be!

The great Eternal parent is,
And Father to all human kind,
The soul's divine inheritance,
And all partake of that one Mind.
We know that all are Sons of God
Hence, Christ perfection may attain.
This is the true door of the fold;
All other entrances are vain.

In God we live, and breathe, and move;
In him our being have, my friend.
The omnipresence of his love
Will follow us unto the end.
I say "the end," and yet I know
That birthless, deathless is his love;
We cannot go beyond its ken
'Tis in and through, about, above!

The sum and substance of all Good
Is this God-consciousness within;
The very essence that will draw
To us the prize we hope to win!
The prize of God's infinite peace,
The heaven of true harmony,
The joy of health, and love's increase,
Wisdom, and immortality!

Oh, let our inward eye e'er see
This great illuming power bright;
In all God's own divinity,
And in the Light find life and light!

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For all are one with that great Life—
Are one with all Infinity!
Without beginning, without end,
We are that immortality!

THE ABIDING GOOD

[Extracts from remarks by CHARLES FILLMORE, at a Wednesday Evening Healing Meeting, Kansas City.]



ISAIAH says that all who watch for iniquity are cut off, for there is no iniquity with the Lord. This means that they who watch for evil and see evil, are cut off from the good. Good is the reality, and to be separated from the good is to be cut off from all that is lasting, enduring, and real. It rests with man whether he shall be with the good, whether he shall be conscious of all good, or whether he shall be conscious of the negative side of life, the evil.

Evil is always destructive. It is that sand upon which man is constantly building, always finding himself unable to make it into a firm foundation; it is the shifting sand of materiality. Whenever there is the thought of the reality of evil in the mind, the deceptions of the world seem just as real as the true. The good and the not good grow on the same tree to the Adam man—he eats them both and the mixture kills him. He is cast out of his Eden [body] and cut off from the things he loves.

A man who looks for evil, who allows his mind to dwell upon evil, is not only cut off from the good, but he also charges his own consciousness with that which is untrue. He charges his consciousness with evil. If a man allows his imagination to be charged with evil, his mind becomes surfeited with evil thoughts, and he will see evil in everything. When he awakens in the morning he will not hear the birds sing; he will dread the work of the day, and his whole environment will

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seem to be possessed by forces working against instead of for him. If the morning is bright and sunny, he says it is hot; if the morning is frosty he says it is cold. For him, the day always begins wrong and ends wrong. If that man's mind were properly educated, he would see so much good in the natural world that goodness would flood his consciousness, and his body would become charged with the elements of good; he would so rejoice in the good that it would swallow up all evil.

For millions of years the human family have been thinking evil into the universal substance and have charged that good substance with error thought. We are taught that in the beginning man ate of the tree of the knowledge of good and evil, and in consequence, he was driven out of Eden, that perfect body which the Divine Man idealized for all men. We still eat of that tree when we appropriate sensation, through habit or seeming necessity.

The greatest discovery made by man is that he has the power to create through his thought, that all conditions are the result of thinking. Our editors and our business men do not yet realize this great truth, but they are catching it here and there; they are using the law of suggestion to a degree, and they are somewhat recognizing that there is a power in thought. That it is the fundamental power in life, they have not yet accepted. When they do accept it there is going to be a great revolution in our mental and moral worlds. There will be a mighty awakening, and old things are going to pass away when the human family fully realize that they are making their own conditions.

Thought is the foundation of everything that appears. When this truth dawns upon the world, life will take on an entirely new character. We shall see that all is in reality like God. Jesus said that God is the only good. He is of too pure an eye to behold iniquity. He knows neither good nor evil, and in the spiritual state, where we really belong, in the presence

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of the Infinite Mind, we see neither good nor evil. We see perfection, just as God sees. Then we should no longer listen to the serpent of sense, who ever deceives us with promises of the joys of life in his realm. Let us behold perfection, not only in our surroundings, not only in the people we come in touch with, but in ourselves as well.

"If . . . thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." It is said by the metaphysicians who have carried this thought back to its origin, that the complexion of man is formed by his thoughts. If he thinks evil, if he thinks sensually, he will form a dark pigment in his skin. We make our own minds and our own bodies by thought; then it must be that we are continually changing the character of our bodies through our thought. Where is the limit of this action and its results? We cannot say that there is a limit. Everything is being changed by our thought; character and expression depend upon our originating ideas. We know that God is good and that all his creations must be good. Deeply religious men have said in the Bible that God created both the good and the evil, but a clear understanding of cause and effect makes us know that this is impossible. "Doth the fountain send forth from the same opening sweet water and bitter?" Evil arises from the ignorant use by man of the good that God created. We do not call electricity evil, yet a wrong use of it results in destructions of various kinds. Ancient peoples thought electricity was the manifest anger of God.

God is only good, and man, his offspring, must be good. How easy then to realize that all men are good! And if all men are good, we, you and I, are good, and the continuous affirmation of our own goodness will make good bodies for us. We have but to drop into the state of mind which exists within us all, to receive all good.

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We have the good mind within. "The kingdom of God is within you." If there were not a preponderance of good in us, we would disappear immediately; we would have no existence. The good holds man in place. It is the good that makes us what we are. What proportion of good exists in man? All that is real in man is good, and the seeming evil is simply a departure from good. This consciousness of Truth in the mind will so enlarge the good that it will bring us into touch with our very own; evil will disappear of its own inefficiency, of its own nothingness.

Evil has no reality. It is simply a wrong concept in the mind; it is presuming that something exists in opposition to the real, the good. "But," you ask, "is there such a thing as a real evil?" Certainly not. Who created evil? Some people say that the devil did. Who is the devil? He is evil with a "d" prefixed. In other words, devil is evil personalized; it is the assumption that there is a personal entity of evil. Where is personality? It is in man, in the human family. It is distributed throughout the whole race, as a tendency to that which is opposed to the good. It is a shifting, ephemeral something that comes and goes; today it is, and tomorrow it is not. We cannot make it permanent, because it has no reality. The things that are real, eternal, are the things of life, of happiness, of good. Why not take those things and begin creating a new world? Why not take the eternal good, hold to it, and make ourselves one with the Source of Being? It is not hard. If we are as faithful to the pronouncement of good as we have been to the quick words of criticism, in thirty days we will be transformed. We can take all of those dark spots out of our faces if we will only see good, and be good. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

We say, "That isn't good," to the food we eat. "I

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don't like the taste of this or that." These criticisms come through seeing evil. You ask, "How should I distinguish, except through this method? I would be eating all kinds of things. One thing would taste like another." No; if we hold that all food is good, and say, "I am guided by the Infinite Good in my selection of food; I see only good," we will find ourselves discriminating with a fine spiritual power of selection. The Good will draw to us our good. Good attracts good, and we shall not only have good food, by this way, but we can add the thought of abundance, and have plenty right where there seems to be lack.

God is abundant good, and through the right kind of thoughts about this Infinite Omnipresent Good, we add more and more good to our present consciousness of good. We can apply this law to our friends. Men fall short in good toward other men more than in any other one way. It seems to be easy to see evil in other people, and to think that we are surrounded by enemies of various kinds, that people are not friendly. Very few people are intentionally evil in their thoughts toward others, and the fact is that the evil we believe other people are thinking toward us, is in our own minds. Belief that evil surrounds us, if persisted in, will produce nervousness and aberrations of various kinds. Our insane asylums are filled with people who are possessed with thoughts of evil enemies. We must see the good in all people and in all things, if we would have mental, moral and bodily poise. There is a preponderance of good in everybody, and nothing else will bring it forth so quickly as to think and talk about it. The world is radiating the Spirit of Good, the Substance of Good, constantly, and the very Power of Good is sweeping forth from us when we realize that we exist in a sea of Good.

The whole universe is being carried forward by the Infinite Good, and people who are lost out of that Good became so by their own volition; the Good itself

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goes eternally forward, and it will continue to go forward. Worlds come and worlds go, but this eternal Good goes on forever. Let us put ourselves into the arms of eternal Good, and no evil shall come nigh our dwellings. Because we believe in the Good, affirm the Good, and act in a good way toward everybody and everything, no evil can come near us. Let us have faith in the Good; have faith in good things; have faith in everybody and in everything. Let us no longer think or talk about the opposite of the Good, and then the evil will find no avenue of expression in us.

Only the good is true. We have eaten of the tree of the knowledge of good and evil, and have been cut off from the paradise of God. It is a simple matter to be again unified with Good. We must realize that we are, in our real being, "very good," and that the omnipresent Mind, our Father, is continually showering us with his goodness.

FULLNESS OF GOOD

If therefore the Son shall make you free, ye shall be free indeed.—John 8:36.

I came that they may have life, and may have it abundantly.—John 10:10.

I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father.—John 10:14, 15.

Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?—John 11:40.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.—John 12:26.

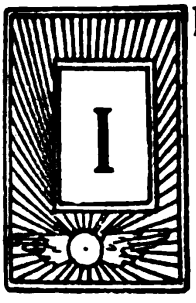
In quietness and in confidence shall be your strength. —Isaiah 30:15.

If any man thirst, let him come unto me and drink. —John 7:37.

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MAN UNIFIED

ALMA A. ROGERS



N MY search to comprehend the science which underlies the expression of life, the first definite idea I received was from a statement in a course of lessons in what was called Mental Science. It was a negative idea. I read that all man's misery and woe are the results of his belief in his separation from Principle. At that time I had but just succeeded in eliminating the dogmatic idea of God as a colossal man, ruling in a heaven of vague locality, delighting to distribute favors or punishment, according to his imperial will. I had never really believed in this creation of medieval Christianity, but being born and brought up in that teaching, the thought images of it had fastened subconsciously, to some extent, in my mind. Therefore, when I read that God is Principle only, I had considerable difficulty in filling the vacuum of heaven with a Principle which was described as acting with the mathematical exactness of the multiplication table. What my mind did clearly lay hold of was the idea of separation between man and his Creator.

In my observation of the method by which the mental man—the mortal consciousness—acquires instruction, I have noted this fact: He receives first the negative end of a truth—the relative, destructive side of the proposition. So, for a long time, I toyed with the idea of separation before I realized its actual relation to my conditions. Intellectually, the question was exceedingly simple of comprehension. Certainly, if the stream is cut off from its fountainhead, it will soon dry up and disappear. Such plain common sense required no meditation in the silence to accept. Therefore, unconsciously self-satisfied in the pride of intellectual culture, I did not take it into the silence. With my present under-

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standing of the science of metaphysics, I can see now that it was my failure to do so which for many years prevented me from successful and complete demonstration over unsatisfactory conditions. My mind, trained in the five-finger exercises of reason, had a technique of mental creation which not only far outran my spiritual realization, but absorbed the time in pleasing gymnastics of thought on the long mental scale of man's attainments, which should have been given to the silence. So many people cry out in their failure to demonstrate: "Why, oh, why? This one demonstrates over disease, that one over discord, another over lack! Why can't I?"

There are various reasons why the seeker after Truth finds the way arduous, the returns meager. Let him know that the fault is wholly in himself. In spite of all the books he has read and the theories he has memorized, he is still under the dominion of the mental consciousness—the "carnal mind," as Paul calls it, which sees death, disease and evil as realities. He is, in fact, a living example of the result of holding the idea of separation from God.

It makes no difference if the mind of the unsuccessful seeker is not conscious that this idea dominates his thought. He was born in it, accepted it as unconsciously as he accepted his mortal parents, and the fact that he is not aware of it is the final proof of its dominion. All students know that in the study of metaphysics a far more subtle region than that of the objective consciousness must be explored, analyzed, cleansed and restored to the Divine Order in which only God creates. The subconsciousness of the man not yet born into Spirit, (which sees only Life and its perfect expressions in love, wisdom, joy, supply, power and all other conceptions of the Absolute Good forever existing in Divine Mind), is literally filled, yes, overcrowded with man's own independent creations. These thought forms fill all his mental spaces, like musty, dusty, rickety furniture fills the rooms of a second hand shop.

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His mind is literally furnished with a collection of junk, picked up here, there, everywhere, ever since he was born and began to receive impressions from without and from within.

In this heterogeneous furniture of his inner chambers, not all is valueless. In truth, there are many articles of value. Priceless ideas of the living Truth, containing the power to free him utterly, could he but separate them from the rubbish, are to be found in the miscellany. His trouble is that, not having been trained in the scale of values by Spirit, he has no gauge, no standard by which to determine what things are eternal and what things are temporal.

How helpless we are without the teaching of the Spirit! Only its Divine Wisdom can separate the false concepts of life from the Perfect Ideas of Being. Only the voice of the Spirit can give the right directions about the necessary house cleaning, before it can enter and abide in order, harmony, happiness and prosperity in the inner chambers of man's consciousness. Furthermore, until the house cleaning is thoroughly and resolutely done, there will be no satisfactory demonstration by the student, though he may fill scores of phylacteries with tears and make all the required prayers and penances of his code on the street corner.

The miscellaneous assortment of his mental furnishing is due to this one fact: He imagines himself to be an independent creator. Being aware of a certain process of mentation in his faculties, he fancies that he is creating first hand the ideas that throng his mind. He has not visualized as yet the one Creator. He has not sought God, because he has not needed him, being self-satisfied with his own mental creations. He may truly cry, in the darkness of certain disappointments, that he is seeking God, and cannot find him. The children of the Father can no more help being drawn in his direction than the sparks can help flying upward. But the unhappy seeker is bound and blinded by his ignorance

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of what God is and of his personal relation to God. He will go on crying out like a lost child in the dark; he will continue to drink to the depths the draft of pain and lack, until, his mental bonds broken by this travail, suddenly in a burst of Light the man will see himself as the Son, perfect in his spiritual creation in the mind of God; thereafter, soul, not sense, will be his guide and gauge.

It was so that Paul visualized the Christ. In the old beliefs, Paul's vision of the Man of Galilee was accepted as something abnormal, a miracle. Today we know it was a perfectly natural experience. There was nothing abnormal about it. Supernormal it was, but perfectly in accordance with law. Many students of Truth have this experience. I have had it myself. That is why I know.

What happens, then, to the furniture stored in the inner chambers of the mind when the Light comes? The long-delayed house cleaning. It is no longer the eye of sense which gauges values. With that burst of Light has come God's teacher to man, appointed in his wisdom from the beginning, that teacher we call Spirit. Spirit has always abided in that inner chamber, waiting for the hour when the man, weary of his own mistakes, would turn to it for assistance. There is no reproach for the past, no condemnation of follies or failures. But there is instant renovation. The rickety, cobwebby furnishings, creations of the mental man, are consumed in the cleansing fires of the All-Good. The precious ideas, based on the Absolute, are retained, and the purified emptiness of the chambers is filled with new ideas of perfect Good, flowing freely and freshly from the mind of the one Creator, God.

This accomplished, Spirit's next step is to explain man to himself. God has been set upon his throne, order is restored, the man is poised, joyous, longing to be of service to other seekers, to whom he can relate his own experience and so show them the way. Just where

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does man's intellect appear in his new view of God and of his world? He realizes that his mistakes are due to the independent operations of his intellect. Is the intellect therefore evil? Is it a thing to be condemned and set aside,—is ignorance of human laws and sciences, arts and histories to be exalted in its place? Some people, not seeing the full relation of things, make this error. It is a very pernicious mistake, too, for it establishes once more the subtle sophistry of separation. Either *all* of man is good, or none of him is good. We accept God as the all-good Power which formed and filled the universe with creations of his own design. Is man to be condemned and his creative faculty set aside because of his ignorance of right methods of its use?

The answer is obvious to a metaphysician who has mastered his alphabet. God being the All-Good, he is All There Is, ever was, or can ever be. Therefore, man's intellect is in some way an expression of the mind of God. Here we reach the Truth. God himself is the One Absolute Intellect, as he is the One, the Unity, of everything. Man's intellect is therefore good. It is not to be set aside and destroyed. Man is not to be abased in sackcloth and ashes, because in his ignorance he has not followed right methods. The thing is so simple. He has only to learn the right methods. The Spirit waits beside him to supply the instruction.

As man receives the instruction of the abiding Spirit, all the joy of his intellectual exercise comes back intensified a thousand fold. He discovers that not a thing he has ever learned, acquired by experience or dreamed in the visions of the night, is lost or wasted. The Spirit reveals to him the great Truth that intellect is his most powerful helper, that without it he can never give a reason for his belief, never build up a sound architectural base for the towers of his spiritual attainments. He learns the office of intellect. Intellect, in the Divine Order, is the executive of God's Perfect Ideas, not their creator. It is the business of intellect to take the Perfect

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Ideas of God, received through the silence when the Spirit teaches, and make them manifest in external things. To do this requires that every faculty be keen, alert, polished, poised, executive. The greater his intellectual power, the more splendid will be the external manifestations in opulence, power and service of the reborn man. Therefore, all his forces unified, his body, mind and soul working as perfectly and harmoniously as the exquisitely balanced parts of a complex machine, he enters the field of his service to humanity, able through his own profound experience to assuage the griefs, restore the fainthearted, open the eyes of the blind.

Does the seeker who has not demonstrated and who has read this article now see the subtlety of the idea of separation? Does he realize that man separates himself from God because in his ignorance he fancies his mind was given him to create after his own designs? Does he see that these secondary creations of man's mentality are baseless, temporary and imperfect, because he has not recognized God as All There Is? Does he at last grasp the Truth which frees him, the Truth that man's intellect is executive, a powerful and necessary servant, though a fatal master? There is but one Master, as there is but one Wisdom, one Love, one Mind, one Supply, one Life, one Joy, one Law, one Power. The instant man perceives this Truth, he takes all that he has or is, as an offering at the altar of Divine Mind. He says: "Not I, alone; the Father *in me*, he doeth the works." Then, in the over flooding of cosmic joy that rushes into his unified being, he cries again, with a heart full of praise for the way in which he has been led to the Light: "Father, I make the complete oblation of self. I recognize one God, one Mind, one Son. My will is merged in thy Will, my mentality in thy Mind, my personality in thy Oneness."

In the degree that we attain to the unification of the whole man in God, is the measure of our service,

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the effect of our Word, the power of our demonstration over every adverse condition in life, seen and unseen. When we are thus unified, there are no adverse conditions. There is only God, and his glory and power and perfection dissolve all negative creations of the mind, filling the entire man with the constructive forces of his Divinity, flowing out, flowing in, to all humanity.

I WILL GLORIFY GOD ON EARTH BY ACCOMPLISHING THE WORK HE HAS GIVEN ME TO DO

No one ever glorified God by resisting, resenting or doing unwillingly the work that is his today.

We can creak and grind at our work or we can oil our gears with interest and enthusiasm and thereby find joy in all that we do.

A working woman said lately "Well, I think it's the way you look at things that makes them hard or easy," the work is all right, the human machine is all right, what is the matter with me?

Our work comes to us by Divine Will, our part is to glorify it by our readiness to serve and to "carry on" that which the great unknown Presence gave us to accomplish.

Evil has no power to obstruct the Divine activity with which we coöperate for "He which hath begun a good work in you" will surely help you to finish it.—*Daily Studies in Divine Science.*

THE PLACE OF PEACE

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
  Is a place of central calm:
So here in the roar of mortal things,
I have a place where my spirit sings,
  In the hollow of God's Palm.

—*Edwin Markham, in "The Shoes of Happiness."*

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THE HEALING OF THE MAN AT THE POOL OF BETHESDA

ETHEL JANE CROUCH



VERY chapter and every verse in the Bible, yes, and even each word therein, pertains to some definite phase of overcoming in the individual.

John 5:2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

This pool is on the east of Jerusalem. In the time of Jesus, it was famed for its healing virtues. Jerusalem means "vision of peace." Sheep typify our spiritual thoughts. Metaphysically speaking, east means the "light within." This spiritual gate is within man, and opens to visions of peace. Bethesda, (house of mercy). Our body is the out picturing of the temple, and the five porches are the five sense avenues that the physical man uses in expressing himself, and in conveying his ideas to other individuals.

3. In these lay a multitude of them that were sick, blind, halt, withered.

Our bodies are built up of cells; each cell represents a thought. The impotent folk who lie in the porches are the inactive thoughts, the unillumined thoughts in man's consciousness.

The fourth verse is omitted in the R. V., but it is printed in the margin. As this verse is very necessary to the complete spiritual interpretation of this lesson, I am placing it in the regular order.

4. For an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

An angel is a messenger from God—wise, good

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and immortal. "A certain season" is a degree of unfoldment which takes place in man's consciousness before this wonderful messenger descends among the natural things. When man is face to face with his true Self, his conscious and subconscious thoughts become uneasy, afraid of something. The presence of the pure and holy angel embarrasses them. When every thought acknowledges and realizes this superior presence in consciousness, harmony is restored, and man is made whole of whatever disease he had.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

Figures express degrees of unfoldment. "Thirty and eight" indicate that this man had lived in the old established race idea until he was ready for the Truth.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole?

Jesus knew the Truth; he saw the Christ lying dormant in the man. He questioned him, wanting to know his desire, and also to bring out a confession of his faith.

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Ella Wheeler Wilcox says there are two kinds of people: The lifters and the leaners. The sick man is a leaner and is looking to outside influence for help. He believes that outside influences keep his good from him. He also postpones his restoration by believing that at some time in the future he may get what he wants.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

Jesus knew that time is, was and always shall be. The burden fits the back when man obeys.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

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The man discerned the Truth and expressed it by taking up his bed and walking.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

The Jews are the formal religious thoughts. They are not awakened to Truth, and are trusting in the letter of the old Mosaic law, condemning those who do not live according to their idea of life. The sabbath day is a state of unfoldment. It is the true rest, when the sense man rests in the peace that passes understanding, knowing that it is not I, "but the Father abiding in me doeth his works."

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

All of Jesus' healings were accompanied by a command to do something active. Life is activity. Spirit must have an outflow as well as an inflow. Man must give, to receive. This man showed his faith in a higher power by obeying Jesus' command.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

As people question one another, trying to find out the why and wherefore of all things, just so the intellect questions things of the Spirit, showing lack of faith in things invisible.

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

Jesus was not seeking self-praise, and could not work well when thronged by a multitude. He only wanted to glorify his Father which is in heaven. A multitude of clamoring, material thoughts in consciousness, keep us from our Christ.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

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"Afterward Jesus findeth him in the temple," in the temple not made "with hands." In the "secret place of the Most High" man hears these words. "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

THE TRUTH OF MY BODY

The real and eternal state of my body is perfect health, perfect in every part.

The pure substance of my body is changelessly perfect, as God is perfect, and is eternally renewed from its Infinite Source.

God is Wholeness and Harmony, and there is nothing else but God in me.

I rest in the knowledge of this glorious Truth and have no fear.

God in me is all Power, all Wisdom, and all pure Love, hence I am now well and strong and free.

I rejoice and give thanks.—*Good Will.*

A PRAYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—*Whittier.*

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THE WORD

Lesson Six

ALICE RUTH

WHEN Rev. Seamour had finished his discourse at the Broad Acres park, those of his hearers who had read Unity Magazine formed themselves into a self-appointed committee of ways and means to secure further instruction from this representative of the Unity School of Practical Christianity.

One suggested renting a hall in the nearest town, mentioning a number of persons there who would become interested.

Farmer Lovejoy insisted that his park would accommodate more people than the hall, and that the town people would enjoy a Sunday in the country. "Let them come in the morning and spend the day," he hospitably invited. "We'll have a picnic dinner in the park, with morning and afternoon services, and plenty of music."

Thus it occurred that on the following Sunday morning the park was alive with a happy throng. Long tables had been built on the east side, which was nearest to the farmhouse kitchen and the water supply. A large tent roof was stretched above these tables, to insure protection from the sun where the trees failed. Many dozens of camp chairs supplemented the rustic seats and park benches. Rev. Seamour confronted a large and expectant audience. A story telling class for the children had been formed in a remote corner of the park, according to the pleasant precedent long in vogue at the Unity Center in Kansas City. Mothers appreciated this arrangement, which gave them opportunity for undiverted attention to the discourse.

After a song service and the usual opening, Rev. Seamour addressed the company on "The Word."

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" 'In the beginning was the Word, and the Word was with God, and the Word was God.' The Bible is sometimes called the Word of God, but God himself is the Word; the Bible is merely a record of the Word, or a record of God, the Divine Logos, the Christ. In its final analysis, the Word is God as creative Power, since by his spoken Word he created all things.

"God, as Divine Mind, thinks perfectly and speaks perfectly, from absolute Wisdom, therefore his creations are perfect and enduring.

"From his perfection in thought and word, the universe and its myriad forms of life were created, with man as the masterpiece. The Psalmist said, 'What is man, that thou art mindful of him?'

"We are the offspring of God, endowed by our Father with life, love, intelligence, power and substance. We, too, speak the words that make our worlds. Mortal man speaks from the sense consciousness; he does not create as God does, but he forms his world, and the character of it while it lasts is in perfect conformity to his words. His world is not enduring. 'The fashion of this world passeth away'—this man-made world, man's body and his environments, his world in externals.

"Man has within himself the power to transform his body and his environments. By the quickening power of the Christ consciousness, he can make for himself an imperishable, incorruptible body of pure Spirit-Substance. Take these words, 'I am not bound by personal consciousness. The same mind is in me that was in Christ Jesus.' Here you have the denial of personality and the affirmation of Christ-Mind. Use these words often; take them into the silence and meditate upon them. You will realize Omnipresence, and will know what it means to be born into spiritual consciousness. Then 'let us not be weary in well-doing: for in due season we shall reap, if we faint not.' In this new birth you become a member of the body of Christ, redeemed by the Word, transformed by the renewing of your

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mind. Then you can speak the Word effectively, as did Christ.

"Men who speak from the mortal concept, not knowing the power of words, speak idle, vain and empty words that bring poverty, sickness, and various inharmonious conditions into their lives.

"In the Christ consciousness one places a guard upon his lips and speaks constructive and creative words, only.

"Remember you are not bound by personal consciousness. Personal inharmonies do not affect you; therefore speak no harsh, condemning or rebellious words. Know that it is not God's will or pleasure that you are sick or poor, or that you are living narrow, stinted lives. There is no cause for rebellion in your soul that 'God hath willed it so,' for he never did will it so. Through ignorance of the power of right thinking and right speaking, men have brought evil conditions upon themselves.

"Merely kind thoughts and kind words, while they are good and helpful, are not enough to redeem our bodies and fashion them like unto Christ's glorious body. We must build into our minds and bodies all the qualities inherent in the Father—life, love, intelligence, power and substance. We speak these attributes into manifestation; this is carrying the Word to the uttermost parts of the earth. It is symbolized by Paul's journeyings to different cities, proclaiming the Gospel. To manifest life and health, we speak to the life center, giving it freedom from ignorant thoughts of carnality and limitation, and affirming that it is one with universal, omnipresent, unchanging, perfect, eternal Life. At the power center, (the root of the tongue), we deny all inefficiency, and affirm 'All power is given unto me in mind and body.'

"Tell the love center, which is near the heart, that it is not filled with selfishness, but with the substance of divine, pure, universal Love. Give the substance center,

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near the pit of the stomach, the word that there is one pure spiritual Substance, and that out of it your body is formed in perfection.

"Speak words of strength to the strength center, at the small of the back.

"Affirm often, 'I am illumined with Divine Intelligence,' and you will grow in knowledge of the Truth. Have faith; be patient and persistent. Even Christ was not illumined all at once, though he affirmed, 'I am the light of the world.'

"Jesus said, 'The words that I have spoken unto you are Spirit, and are Life,' and 'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.' This is abiding in the Christ consciousness, and seeing things as he sees them.

"Christ understands Substance as an idea in Divine Mind, expressed in what modern science calls universal ether. It is that out of which all things are formed. Let us get the Substance Idea into our minds, and establish it through faith. Let us not make the mistake of calling it matter, for that is the unreal and transient thing which mortal man has formed.

"In the Christ consciousness of the one Substance, we may speak the word of abundance and overcome the belief in poverty and lack. In the Christ consciousness, we realize the one omnipresent Life, and we can speak the healing, life-giving words that overcome belief in pain and sickness.

"Think of the power and the possibilities that are ours, if we cultivate the Christ within. He has said, 'Come unto me, all ye that labor and are heavy laden, . . . for my yoke is easy, and my burden is light.' We do not have to go far to find him, for 'the kingdom of God is within you.' We may take words of Truth and go within the sanctuary of our own souls for the peace that passeth understanding; here we may find health and wisdom and abundance of all good. Is it easier to live the sensuous life and pay so dearly in pain,

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disease and disappointment for its fleeting pleasure? Is it easier to give way to anger, and to say the unkind and unbecoming things, then pay in shame and regret?

"There was a time when humanity was so bound in the chains of its own forging, that it could not rise out of its wretched state. But Jesus came and showed the way out of these woeful conditions.

"Let us keep his words by repeating them and meditating upon them, until they become so fixed in our subconscious minds that they are forever a part of us.

"Is there a worldly ambition we have set ourselves to attain? Right here and now is the opportunity for higher attainment than the world can offer. Jesus Christ was offered the kingdoms of the world and the glory of them, but he rejected the offer.

"What did he gain? He gained the power to give spiritual Law unlimited expression in himself, making a perfect union between the conscious, subconscious and superconscious, thus demonstrating perfection in the body. He gained the victory over death, and he demonstrated the fourth dimension in transmuting his body from visible substance to the invisible, and vice versa.

"The miracles he wrought by healing the sick, cleansing the lepers, restoring sight to the blind, turning water into wine, multiplying the loaves and fishes, stilling the tempest, casting out devils and raising the dead, were mere stepping stones to his final victory. His words are living words; he speaks with greater power today in the still, small voice, which is within each human heart, than he spoke when he walked the earth, a tangible man.

"There is record of none greater for us to emulate, and by the power of the spoken Word we may attain all that he attained."

To see in whatever forms our horizon, nothing but fields, houses or trees, is to be but superficial; all the aspects of things are thoughts of God.—*Victor Hugo.*

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THE SUCCESSFUL LIFE

Living in the Heart of Things

B. GERTRUDE HALL

WHAT is it that determines a thing a success or a failure? A thing is a success when it fulfills the purpose for which it was intended. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men"—not that the salt without savor is absolutely good for nothing, but as for fulfilling the purpose for which it is intended, the salt without savor is a failure.

Then to know when a life is a success—to know when you are a success—you must first have a clear idea, a clear understanding, of what the purpose of life is. And what is the purpose of a man's life? In the first chapter of Genesis we read that God created man (every man) in his own image and likeness, to have dominion over all the earth. The purpose of life then, the purpose for which you were created, is that you may show yourself to be just like God—All-Good—and that you may have dominion over all the earth. Not that one is good for nothing unless he fulfills the purpose for which he was created, any more than the salt without savor is good for nothing. On the contrary—one may be very useful in many ways without even knowing what the real purpose of life is; but the more nearly we come to fulfilling this purpose the greater success are we.

This idea of success is not in accordance with the ordinary idea of the world. Success from the world's point of view is measured by dollars and cents or (and) various other "possessions." Jesus Christ reminds us that "a man's life consisteth not in the abundance of the

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things which he possesseth," but a man's life, the success of a man's life consists in his fulfillment of the purpose for which he was created.

Most people are living on the outside of things and they think a man's life does consist in the abundance of things which he possesses; and about the first thing a man wants to possess is health. Living on the outside of things, people desire health. In illness they desire bodily comfort. They have their reward—they experience relief from the illness (either through medicine or the power of thought, according to the thing in which they place their faith), but so long as they are living on the outside it is only relief, and the difficulty returns—or a worse difficulty. And discomforts will continue to return until they learn to live in the heart of things—until they seek that which will release them, instead of seeking mere temporary relief.

One who has learned to live in the heart of things knows that health is just the outside (the expression) of perfect Life [God]—that at the heart of it health is life and life is God; therefore instead of desiring to feel well and comfortable his desire is to know God as the very life that lives him and breathes him. When we know that, when we live in the very heart of life, we experience both health and strength—we feel well and strong—we have fulfilled the purpose of creation at least in this respect, that we show forth that we are the image and likeness of (just like) God—perfect Life.

Living on the outside, people desire all sorts of things, and many, when they recognize the God-power of thought, use that God-power for their personal ends. In business, and in other forms of activity, people attempt to use and do use God for their own personal gain at the expense of others. A young woman of my acquaintance, living on the outside of things, had reason to believe that certain people were trying to prevent her carrying out something which she greatly desired to accomplish. As she expressed it, this ring was work-

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ing against her. To say that I was surprised does not begin to express my feelings when she told me that three of her friends were working for her all the time, trying to break up that ring, but they could not do it. Her tone and whole expression showed plainly that they were not believing in one Power (Good); and also that they were not using the power of Love on that ring for the purpose of breaking it up. They had forgotten that "Love never faileth." Think of it! three people worse than wasting their time trying to work adversely upon others! Just suppose that they had learned to live in the heart of things; then they would have united in helping this young woman to realize the Truth—"the Spirit of the Lord is upon you to accomplish this desire of your heart; this desire is God's desire in you and for you, therefore nothing can prevent its fulfillment and all things [even people] are working together for good; working together for the perfect fulfillment of the desire of your heart." In this spirit—if the ring was trying to accomplish something other than good, then it would have been broken up, and all concerned would have been infinitely blessed.

We have no right to use the power of God for the purpose of making other people do anything which we may have in mind for them to do—however beautiful to us that thing may seem. Our work for them is simply to know that the Spirit will fulfill the desire of the Spirit in them and for them; no one knows what the Spirit desires to do in another—only the Spirit in that one knows—thus when we learn to live in the heart of things we recognize only the Christ-Mind in each one, and therefore we know that all things are working together for the good of each one. When we learn to live in the heart of things, all things do work together for good—nothing is against us but all things are working for us. And this is not selfishness, for what is true of one is true of all—no one experiences the fulfillment of the desire of his heart at the expense of someone else, but each

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experiences the fulfillment of the desire of his own heart. Just as the air we breathe—no one can take from another, however much air he may desire. There is abundance for each one.

Living on the outside of things, people desire knowledge, learning, companionship, money, love and various other "possessions." "After all these things do the Gentiles seek; . . . your heavenly Father knoweth that ye have need of all these things . . . seek ye first his kingdom, and his righteousness; and all these things shall be added." When we learn to live in the heart of things, we realize that when people (meaning ourselves, as well as others) desire learning, knowledge, wisdom, they are really desiring God, for God is Omniscience—all science, all understanding, all wisdom, all mind. "omni"—the one and only Mind there is in the whole universe. When people desire health, they are really desiring God, for God is perfect life, and perfect life is health and strength. When people desire money they are really desiring God—think of it! all this mad rush after money is really a seeking for God—for money is but the representative (that which stands for), the symbol, of the abundance of All-Good, and All-Good is God. When people desire friends, companionship, love, they are really desiring God, for God is love, God is omnipresence—the one and only presence in the whole universe. So when we learn to live in the heart of things, we know what it is we desire, and instead of saying or thinking that it is knowledge, health, money, friends, personal love, or any other of these outside things, we recognize that what we desire is to show forth (*ex*-press), press out into visibility, more of Good [God]; therefore we devote ourselves to living in the heart of things (seeking the kingdom), and by so doing we gain the whole world—all these things are added, for once we have gained the heart we have gained all.

Practically everything in this life of ours, in this world, has been reduced to a scientific basis except

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living—the one thing we all have to do continuously. That one thing, people are apparently content to do in the most haphazard, unprincipled, unscientific way—going directly contrary to the principle in their endeavor to obtain the results, not realizing that the results which they desire are merely results of the correct use of the principle. Living on the outside, people spend their days in seeking the results, the things, and yet we read—(Matt. 16:26) "What doth it profit a man to gain the whole world, and forfeit his life? For what shall a man give in exchange for his life?" When we learn to live in the heart of things, we realize and remember that "a man's life consisteth not in the abundance of the things which he possesseth," but a man's life consists in knowing this Truth of Being, knowing himself to be one with God [All-Good], knowing himself to be God manifest, God visible, the very embodiment of All-Good—and that it is his very nature to show forth that which he is—to ex-press (press out into visibility), to show and to experience All-Good.

When we learn to live in the heart of things, we know that "out of the abundance of the heart the mouth speaketh;" living in the heart of things we think and speak accordingly, and thus we show that we are a success, since we are fulfilling the purpose for which we were created.

Matt. 6:16-18. Most people are living on the outside of things; they have their reward—that is, they enjoy the outside, and they are happy to a degree. When a person feels perfectly well and strong, has no financial difficulties, has all that his heart desires in the form of home life, when the "world moves on with a song," he feels no need for anything else—he feels perfectly happy and content, but his happiness depends upon those outside things; and because he is living just on the outside of things, the time invariably comes when those outside things change and he loses his happiness either through the loss of health, income or other pos-

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sessions—or the loss of those who are dearest to him. Such an experience could never come to one who has learned to live in the heart of things, and that is why I want to teach you and everybody to live in the heart instead of just on the outside of things, that you may be spared ("saved") from every unhappiness. The happy person, the successful person, is the one who learns to recognize the heart of every thing and who lives in the heart of things—thus he has dominion.

Remember, you were created to have dominion over all the earth. Dominion is your birthright; it is already yours. You come into your inheritance, you use that which belongs to you, you exercise your dominion by living in the heart of things just as I have shown you how to do. Then let us continually bear this in mind, just as Jesus Christ did, enabling him to show that he had dominion (John 18:37): "I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth"—I am a king; the one purpose for which I am visible in this world is that I may show that I am indeed the embodiment of All-Good.

The successful life, the successful man is the one who, living in the heart of things, knows this to be true of himself—whose one purpose is to bear witness to this truth; or, in other words, to show that this is the truth of himself—the truth of Being—to show that he is the embodiment of All-Good, and that he has dominion (reigns supreme) over all that in any way concerns him. —*Reprinted by request from an old "Unity."*

Let people's tongues and actions be what they will, my business is to be good. And make the same speech to myself, that a piece of gold, or an emerald, or purple should. Let people talk and act as they please; I must be an emerald, and I must keep my color.—*Marcus Aurelius.*

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AS TO THE CHARACTER OF SIN

[Extracts from Theologia Germanica. Written 400 years ago.]

The Scripture and the faith and the Truth say, Sin is naught else, but that the "creature" turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect, to "that which is in part," or imperfect, and most often to itself. Now mark: when the creature claimeth for its own anything good, such as substance, knowledge, power, and in short sense-man's whatever we should call good, as if it were that, or possessed that, or as if that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray.

What else did Adam do but this same thing? It is said it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something for his own, and because of his I, mine, me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own, he fell, and would have fallen, had he never touched an apple. Behold! I have fallen a hundred times more often and deeply, and gone a hundred times farther astray than Adam: and not all mankind could amend his fall, or bring him back from going astray. But how shall my fall be amended? It may be healed as Adam's fall was healed, and on the selfsame wise. By whom, and on what wise was that healing brought to pass? Mark this: man could not without God, and God should not without man.

Wherefore God took human nature or manhood upon himself and was made man, and man was made divine. Thus the healing was brought to pass. So also must my fall be healed. I cannot do the work without God, and God may not, or will not, without me; for if it shall be accomplished, in me, too, God must be made man; in such sort that God must take to

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himself all that is in me, within and without, so that there may be nothing in me which striveth against God, or hindereth his work. Now, if God took to himself all men that are in the world, or ever were, and were made man in them, and they were made divine in him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also. And in this bringing back and healing, I can, or may, or shall do nothing of myself, but just simply yield to God, so that he alone may do all things in me and work, and I may suffer him, and all his work, and his divine will. And because I will not do so, but count myself to be my own, and say, "I," "mine," "me," and the like, God is hindered, so that he cannot do his work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! all this cometh of my claiming somewhat of my own.

There is no such thing as a law of sin and death; what we call the law of sin and death is just a belief that there is such a law.

When we believe in and know only the law of the Spirit of Life in us, we find no place in the universe for any thing but Life. It shows us that we are free. Free now, because we are the life, intelligence, substance, power, that God, the Spirit of Life, is.

Holding to this truth until we realize it will clear away any mental confusion to which we may have given place in thought.—*Daily Studies in Divine Science.*

"What I can't understand is that if people want to be loved—and everybody does—why in the name of goodness don't they do a little loving on their own account? You needn't expect to get what you don't give."—"*Kitty Canary*," *by Kate L. Bosher* (*Hodder*).

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"THAT ABUNDANCE OF WATERS MAY COVER THEE"

THE LETTER here given calls attention to a field of demonstration which hitherto has been treated in only an incidental way. Through the power of the Jesus Christ Principle, we have proved our control of bodily states; we have made inharmonious circumstances to take on the peace of heavenly realms; we have found God to be the Supply of physical sustenance.

But the irregularities of climate have received merely occasional attention. That soil, fertility and increase; winds, temperature and precipitations, properly come under the dominion of man, is a teaching supported by the fact that God delegated authority to man in the spheres which man must occupy. That climatic conditions can be regulated, is proved by the results which have attended such efforts as have been put forth in this direction.

Man contacts the climatic elements; he influences their activities. This has been proved in sporadic instances. Elijah brought rain on the land that had long thirsted. His work was not a miracle; the rain came as an effect of a cause which apparently none but the prophet understood. The law that prevailed in the time of Elijah prevails today. It is our purpose to arrange a teaching of man's relation to climate which will be in its domain what the teaching of spiritual control of health has been in its realm.

The practical experiences of those who have demonstrated the power of the word in this respect, will be of great help to others who are taking up the same line of overcoming. Therefore, we ask those of our readers who have successfully met such conditions as are cited in the letter, to write us. State clearly the mental attitude held, the words used. Make your explanation as

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plain as you can, using simple language, and avoid using unnecessary words and phrases.

Suffield, Alberta, Canada.

Our conditions are given here, hence my present suggestion and request.

Three years of failure by drought. In all its official writings, the government describes this as a semi-arid region. The spoken and written word brings to pass; at present, from the standpoint of mortal thought, conditions appear serious for all concerned.

We have the drought idea, thought about, talked about and written about in letters to relatives and friends, and even dreamed about.

In 1914 the government came to the aid of those who needed help in drought conditions, and it is thought that perhaps the same measure will have to be resorted to again, in answer to representations and requests made to officials.

I am a member of the Good Words Club, and realize the seriousness of this continued expression of the word drought. In my daily life I meet many farmers; I have tried to show them the contrast between positive and negative words, as life—death; growth—decay; calm—storm; rain—drought; kindness—cruelty; love—hate; politeness—rudeness, etc. I also have explained that the idea thought about and talked about is brought into visibility. Many reply, "Yes, there is a great deal in what you say; I see what you mean."

It comes to me, as a member of the Good Words Club, why cannot some writer of Unity literature prepare a tract on this subject? I could distribute these, and one of the tracts could be inclosed with each Weekly Unity and Unity that comes to the province of Alberta.

Such a work would be educational, and would lead many to higher thoughts and words. I feel that much could be done. The blessing and praising of work done on the farm while seeding, etc., could be taken up,—a valuable teaching where now so much is left to "chance."—*Mrs. G. I.*

To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—*Balzac.*

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SUNDAY LESSONS

LESSON 2, SUNDAY, OCTOBER 12, 1919

FISHERS OF MEN.—Mark 1:14-20.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

GOLDEN TEXT—*Jesus said unto them, Come ye after me, and I will make you to become fishers of men.* —Mark 1:17.

SILENT PRAYER—*My forces are no longer servants of the flesh, but are obedient to the Spirit of Truth within me.*

It is said that in our development we move in cycles. These cycles are degrees of development, and when one cycle is complete we are ready to begin on the next. We often make the mistake of being discouraged or disheartened during the period of transition from one cycle to the next higher. However, if we really understand the process involved, we will be greatly encouraged, knowing that we are ready for a new experience—a new step in our attainment.

John is imprisoned as Jesus Christ comes to the Sea of Galilee. Galilee means circle, and the experience

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here recorded is the description of the progress of an individual. When the intellect has proclaimed the advent of a new state of consciousness and has done what it could to prepare the way for the coming of the new, it fulfills its period of usefulness. As the new ideal comes into prominence, it first attracts the forces heretofore servants of the intellect. Bereft of its powers, the intellect seems bound and imprisoned. We have all experienced this, to some degree.

An old adage gives us the thought that there is nothing else so irresistible in the universe as an idea whose time has come. And it is true that the well developed idea in consciousness becomes an irresistible force in the individual; it gradually calls to its support the forces necessary to its own fulfillment. This is the "fullness of time," or the end of a cycle, which, in reality, is also the beginning of a new cycle in one's life.

Faith is the first of the mental forces necessary in carrying out the new ideal in one's life, even as it has been fundamental in all our previous attainments. Faith is confidence, and confidence inspires action. Faith, followed by action, produces results, bringing ideas into manifestation. Confidence also liberates new forces, and the new activity thus established in man's being sustains him in carrying out yet other ideals. This sustaining force we call strength, and we, therefore, realize that strength can no longer be measured according to standards of the flesh, but that it is the result of new activities through the flesh. Faith, therefore, becomes a working factor in developing the new consciousness, and as a consequent result, we find renewed strength. We then recognize these forces as disciples of the new ideal, and they are definitely called into this higher service. This is not a change in their function, except that they are transferred from material into spiritual service.

Through continued activity in a new line of thought, one's judgment is changed; he begins to judge everything

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from an entirely different viewpoint. If the new line of thought be spiritual, instead of seeing each thing in an external relationship, he sees it in connection with the working out of divine ideals. This broader judgment comes as a result of association with inner forces back of manifestation, and eventually leads to the realization that these same inner forces work alike in all men and in all things. This gives one a point of unity with all of life, and consequently a bond of sympathy is established. This sympathy is really love, and through it a consciousness of oneness is established. Recognizing this to be true, James and John [Judgment and Love] are next called into service to one's higher ideals, and no longer function on the purely outer plane.

It will be noticed that all these men are fishermen. The faculties they typify have to do with the increasing, multiplying powers of the mind. It is through a right application of these faculties that the spiritual man grows in wisdom and stature.

DEFINITIONS OF TERMS USED

Development—To unfold more completely. Evolution of possibilities.

Forces—Active powers of mental and physical elements.

QUESTIONS

1. How would you describe the transitory periods in one's life, in which he often becomes disheartened or discouraged?
2. What causes our intellectual consciousness to feel imprisoned at times?
3. Describe the "fullness of time" referred to in this lesson.
4. Describe the functions of faith.
5. What is strength, and how is it brought about?
6. What is the relationship of Judgment and Love?
7. Explain the general function of the four faculties in this lesson.

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LESSON 3, SUNDAY, OCTOBER 19, 1919.

JESUS IN PETER'S HOME.—Mark 1:29-39.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

GOLDEN TEXT—*Jesus said unto him, Today is salvation come to this house.*—Luke 19:9.

SILENT PRAYER—*I abide in the consciousness of the living presence of Spirit, and all the forces of my being are lifted up into spiritual perfection.*

It is not enough that man should awaken to a knowledge of his spiritual forces, powers, and possibilities. These forces must become vital factors in one's daily life. They must be definitely applied in bringing forth the spiritual man. One of the preparatory steps to this end, is abiding in the house of Peter with Andrew,

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James, and John. One must learn to abide in the consciousness of faith in the spiritual *I Am*. This is the consciousness that strength is not born of the flesh, but that it is the result of spiritual activity; that judgment is not measuring things according to outer standards, but by inner principles; that love is not personal attachment, but union with God and with the Spirit of God in all men. It is through closer association with people that we learn to know them; it is also through closer association with ideas and their activity that we come to intimately know them and convert them into vital agencies in our attainment. We learn the spiritual aspect of our forces, as we begin to associate with them in their spiritual relationship.

This is where the actual work of redemption first begins. The process does not destroy former ideas, even though they be purely intellectual. It is merely a transfer or transmutation of forces, to the end that they may be used in working out greater ideals. The first manifest result of this activity is the freeing of the soul, the mother of Peter [faith]. When the soul is set free there is great exhilaration of the whole man, and the work of redemption rapidly spreads to the whole city —all the faculties and forces of the personal man. Many of these forces are healed, raised up from material to spiritual standards. The authority of this new consciousness then becomes a recognized fact in one's life, and adverse ideas [devils] can no longer make themselves manifest. They are dumb before the Son of Righteousness; when denied expression, they are soon dissipated and their substance is brought under the domination of the Christ man.

In all the work of redemption, the spiritual *I Am* realizes that its power and authority rests with its constant contact with Divine Principle. It, therefore, withdraws at intervals and makes sure of its relationship to Spirit. After such a period of establishing a closer union with Spirit, the *I Am* is strengthened, made ready

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to continue its ministry. However, it will be noticed that it takes everything in order, beginning with the tasks at hand, spreading to those in the immediate environment, then "in the next towns," and so on, until the gospel is preached to the entire world.

DEFINITIONS OF TERMS USED

Spiritual I Am—The real, or Christ man. That in man which identifies him in spiritual Being.

Spiritual activity—Conduct in relation to spiritual principle. Movement in accordance with the activity of Divine Mind.

Spiritual aspect—That phase of an idea, or force, which is related to, or viewed from Spirit.

Redemption—The plan and process whereby man is lifted out of mortal consciousness into spiritual consciousness.

Personal man—Man who has thought himself personal, or separate from God.

Adverse ideas—Ideas which are contrary to the Divine Ideal in man.

Divine Principle—Principle which is fundamental; general Truth. Divine Principle is fundamental Truth in a universal sense, or as pertaining to God, the Divine.

QUESTIONS

1. How is spiritual knowledge first established as a part of man's consciousness?

2. Describe the difference between faith, strength, judgment and love, in their physical and spiritual relationships.

3. Is the redemptive process destructive to old states of consciousness?

4. Where does the actual work of redemption begin, and what takes place in the redemptive process?

5. How does the spiritual *I Am* maintain its spiritual identity?

6. In what order is the redemptive process carried on?

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LESSON 4, SUNDAY, OCTOBER 26, 1919.

A LESSON IN TRUST.—Matt. 14:22-33.

22. And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

24. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

25. And in the fourth watch of the night he came unto them, walking upon the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.

29. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.

30. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were gone up into the boat, the wind ceased.

33. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

GOLDEN TEXT—*I believe; help thou mine unbelief.* —Mark 9:24.

SILENT PRAYER—*I am established in the overcoming faith of God through Christ, and I walk, serene and safe, over the sea of mortal thought.*

To walk the waves of troubled thought without sinking down into them, requires the established faith of Jesus in the power of Spirit. Peter represents faith in its various stages of development.

When our faith in the power of Spirit to sustain us under all conditions is but partially developed, we are

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apt to sink into the thought waves about us when they become boisterous.

Doubt is the Satan of every man. "O thou of little faith, wherefore didst thou doubt?"

Doubt is the root of weakness, mental and physical. If men had faith in themselves, in the ability of the Spirit within, they would become giants, where they are but pigmies.

The difference between the successful men and women of the world and the failures, is not one of brain structure, nor of mental ability, nor of physical strength; the difference is one of *confidence in the true self.*

The world is full of ambitious people, people who seem to have success before them. They start out bravely, but they disappear in the boisterous winds of adversity—they are swept under by elements as weak as water. Could these but know the mighty power right at hand, and should they cry out with the Peter faith, when they begin to sink, "Lord, save me," they would be raised up and made superior to the seeming adverse conditions about them.

The great majority try to walk the waves of life in their own personal strength. Ability with them is not of the unlimited Christ character, but a mere mortal standard.

If you link your fortune with Christ, you cannot fail, you cannot be defeated. It does not make any difference how great the disaster which may seem to have befallen you, if you join hands with the living Christ within and about you in the realms invisible, and invoke his almighty succor, you will make your seeming defeat a stepping-stone to higher things.

DEFINITIONS OF TERMS USED

Thought waves—The activity set up by thought, moving in the consciousness of man.

Winds of adversity—Currents of thought which move contrary to the desired course of the man.

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Personal strength—Strength conforming to the standards of the personal man.

QUESTIONS

1. Why is a full development of the faith faculty necessary?
2. What is the great adversary in man's mind?
3. What would take place with man if he had a living faith in the Christ Principle within himself?
4. What causes the difference between the man of failure and the man of success?
5. What is the great secret of true success?

LESSON 5, SUNDAY, NOVEMBER 2, 1919.

TEMPERANCE LESSON.—Jeremiah 35:1-8, 12-14, 18, 19.

1. The word which came unto Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, king of Judah, saying,
2. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink.
3. Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites;
4. And I brought them into the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the threshold.
5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.
6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:
7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.
8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no

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wine all our days, we, our wives, our sons, or our daughters;

12. Then came the word of Jehovah unto Jeremiah, saying,

13. Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah.

14. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me.

18. And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you;

19. Therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

GOLDEN TEXT—*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* —I Cor. 10:31.

SILENT PRAYER—*I do all to the glory of God; in all that I eat, drink or do, I acknowledge the presence of Spirit.*

Characters and places in this lesson represent positive spiritual ideas, such as exalted praise, merciful, God's light, God impelled, God healed, God established, work of God. When man is exalted in the light of God, when he is impelled by the Spirit of God, and when he realizes the healing of God, even when he feels established in the work of God, there is great necessity to prove his spiritual stability. He is, therefore, put to the test and invited to avail himself of false stimulants.

Tests are often looked upon as temptations, but to the one who is established in Divine Ideals they are not temptations, but opportunities to prove one's strength. It is in the face of such tests that strength and stability are developed.

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The plant that grows in a hothouse may be very beautiful, but it is always frail and incapable of meeting the activity of Nature's elements. Plants and men developed in carefully protected environments easily succumb to adversity. Compare the hothouse plant with the great forest trees that have spent their entire existence out in the open, in the face of the forces of Nature. Strong winds have but caused them to send their roots deeper into the earth; cold has but caused them to be more hardy and rugged, while the weight of much snow and ice has but strengthened them until they have developed into giants of the forest. This is the great underlying reason for the teaching that we should be in the world, but not of it. Man was given dominion over the fowls of the air [thoughts in the mind] and over the beasts of the field [thoughts in the body].

It is generally known that we become more and more dependent on the things upon which we rely. Through the use of false stimulants we become dependent upon them, and fail to receive the full benefit of the quickening forces of the inner life energy. The reaction of a false stimulant is retarded action, and the effect is to ultimately crystallize and preserve old states of consciousness. However, the one who realizes the power of the Spirit does not refrain from false stimulants through compulsion or fear, but from choice. He values the quickening influences of his own inner forces, just as a strong man values the power of his own strong muscles, and refrains from anything that in any way weakens them. The quickening which comes of the Spirit enlivens the whole man, renews mind and body, and instead of living in a crystallized body man lives in a body that is being constantly renewed.

The children of Israel, being commanded to live in tents instead of houses, symbolize the progressive spiritual man who never allows his ideas to become crystallized, fixed or final, who sees to it that they are receptive to new revelations and expressions. Spiritual progress

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is readily made when one is free from fixed or rigid ideas. This does not mean that he is to have an unstable consciousness. His mind is stable, because it is established in the one Infinite Principle, and his determination is that his life shall be a constant progression toward higher, spiritual standards. He is always at home in the consciousness of the ever-present Spirit, which always unfolds in him with new ideals of expression. Therefore, the edict of the Lord is that Jonadab [God impelled], the son of Rechab [horseman or power] "shall not want a man to stand before me forever." The God impelled, Son of Power, shall never lose the consciousness of the Divine Presence. It is through false stimulants that the vision of the soul is impaired. He who is subject only to the Divine Impulse lives with an ever increasing vision of his oneness with the Infinite.

DEFINITIONS OF TERMS USED

Spiritual stability—Ability to maintain a spiritual ideal in the presence of any condition.

False stimulant—Any external element introduced into man's being which excites activity not characteristic of his natural state.

Quickening forces—The natural activities of a spiritual consciousness that give renewed vitality to the whole being, and at the same time make the cellular structure of the body more alive.

Crystallized—Fixed; unresponsive.

QUESTIONS

1. What value comes to spiritual man in meeting tests? Illustrate.
2. What is the result of using false stimulants?
3. Why does spiritual man not rely upon false stimulants?
4. What does the command to the children of Israel that they should dwell in tents, mean to the indi-

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vidual? Does this tend to an unstable state of consciousness?

5. Explain the meaning of the statement that Jonadab "shall not want a man to stand before me forever."

LESSON 6, SUNDAY, NOVEMBER 9, 1919.

PETER'S GREAT CONFESSION.—Matt. 16:13-24.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

GOLDEN TEXT—*Simon Peter answered and said, Thou art the Christ, the Son of the living God.*—Matt. 16:16.

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SILENT PRAYER—*Through the awakening of the Spirit of Discernment I see the Christ in all men.*

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson as Cæsarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man [disciples] have to be educated in spiritual understanding. They are connected with the world of Spirit within and with the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is sort of a "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men,—the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammeled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the *substance* of the mind, and a foundation is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the *rock* upon which the Christ should build his *ecclesia*. This was not a temporal church, as has been interpreted

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by intellect, but an aggregation of ideas in mind, based upon principles.

"And . . . he charged them that they should tell no man what things they had seen." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding, because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. Spiritual things must be spiritually discerned.

This mighty revelation that man is in fact the very Son of the living God, is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas. These do not give up to the spiritual man at once. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discerner of Truth, would escape this work in subjective consciousness, and openly rebukes the idea that it is necessary to suffer any such discipline. This attitude Jesus designates as "Satan." It is the superficial way of looking at man—a surface

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view only. The fact is that we are the composite of many men and women; the residue of former lives is stored up in our subjective minds and must be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the *soul* that is lost but the new gives it as *life*, instead of soul. It is not a question of preparing the soul for heaven after death, but a demonstration of *life* right here and now.

DEFINITIONS OF TERMS USED

Perception—To mentally comprehend or see.

Realization—To make one's own in apprehension or experience. To know spiritual reality.

Manifestation—The outward effect of expression.

Subjective consciousness—The subconscious in its work in the body, carrying on the bodily functions; thought realms beneath the conscious mind.

Undisciplined discerner—The discernment untrained according to spiritual standards, and as likely to function in connection with evil as with good ideas.

QUESTIONS

1. Why cannot man comprehend at once the full significance of the fact that he is the very son of God?
2. What do the three days preceding the resurrection mean?
3. Is it necessary for man to go down into the tomb of his own dead past to carry on the work of resurrection?
4. What must happen to mortal ideas before we can enter into eternal life?
5. What is the difference in the manner by which

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the personal man and the spiritual man judge the working out of events in the individual?

6. Through what faculty is the Christ revealed to man?

MEDITATION

Man's life is a very complex matter; he is lord over a kingdom, for not only has he power over himself, his own body, his thoughts and actions, but he must see to it that there is a proper degree of order in his household, in his business, in his work, in every single corner of his place in life where he has power to direct and the right to rule.

Nor is this all, for his influence exists beyond the limit that is generally supposed to exist, his power radiates from him to every single thought, idea and activity that he has engendered; these all need his sustenance and further direction if they are to continue to live. His power reaches other men of like ideals and work to his own, and influences them without his positive intention to do so, and without their knowledge perhaps of his very existence. "For none of us liveth to himself."

The love and trust, the loyalty and courage which he radiates to others will return to himself with added power and in this way there will be established a constant outflow and inflow in every properly adjusted life; where the inner light is bright and shining with plenty of warmth and vigor at the center, there will be a healthy outflow. The person will be gentle and full of love, energetic and cheerful; and the life, as a whole, will be well-ordered and useful, for others will love and trust him.—*Marsland.*

God rejoices in no power so much as the power to give and to forgive. Why then should we not purge our hearts of a desire for revenge? Are we greater than God?—*Father Byrne.*

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The Home

Christ is the head of this house.

The home came from heaven. Modeled on the Father's house and the many mansions, and meant the one to be a training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity. —JAMES HAMILTON.

HOME MAKERS

IMELDA OCTAVIA SHANKLIN

The home is the child's social model. What he sees and hears in that period when the plastic mind is taking on its most enduring impressions, almost invariably are adopted as his life's standard of relationship to the world.

The character of the music played on an instrument so affects the apparently insensate atoms of the mechanism, that some musicians can tell by the response of the instrument, the expression which it has been required to give.

No instrument of wood and metal can compare for sensitiveness with the human organism. No other instrument of expression approaches the human soul in delicacy of response to environment. The artiste protects from profanation the medium of his musical expression. He would cease to be an artiste if he ceased the vigilance which secures a sacred medium for the rendition of his sacred message.

Shall the supersensitive mind and body of the child be less tenderly guarded than the instrument of wood and metal? Not if the parent is an artiste, seeking to express to the world a sacred message through a sacred medium. Here, in this little one, are the complexities

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that none but its Maker can understand. Therefore, those who have been given the keeping of the instrument, who use it as a means of speaking to humanity, must understand that the child is an opportunity for the creation of divine harmonies. An iconoclast may hammer upon the keys of a great organ in a cathedral; he will not produce music; he may even put out of response those fine accordances which are the creations of artistic touch and appreciation. He may beat upon the keys with a sledge, and the upmost of his vandalism is the injury of a mechanism which can be repaired. But when the iconoclast wreaks vandalism on a newly embodied soul, a much greater injury than this is done.

The child goes out from his home, a living exponent of the principles of that home.

Much grace is needed in the heart of the home maker; much wisdom, as well. The supply of grace and wisdom is equal to the need. Life is not a game of chance. It is a succession of causes and effects. Those who have been called to parenthood have every opportunity to succeed divinely.

The real evangelism of Christ is preached by the life of the consecrated home maker. Of little worth is it to exhort children, unless the exhorter lives his doctrine. Of little avail is it for bickering parents to extol the value of peace. Even though contradictions between the inner and outer do not appear on the surface, the child knows when the thing said does not correlate the thing cherished in the heart. Hence it becomes imperative that we do not offend one of these little ones, for the offense warps the child, and reacts upon the offender.

Honesty, virtue, courage, reverence, within, first of all, are essential to true home making. When the soul securely enshrines these graces, there will be no lack of them on the surface. The responsive soul of a child, played upon by these forces, will grow in beauty. Out from the home he goes, an evangel of righteousness. The influence that has molded him, in turn helps to

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mold the world along the lines of higher living.

To such a home as this, humanity is indebted for its greatest benefits, and in grateful appreciation for the good wrought, the child and the world rise up and call such home makers blessed.

THE ENDURING BOND

Once there was a woman who loved a man, and he died; and she sought some way to reach him where he was, and could not. And One came to her and said, "I have been sent to help thee, for thy crying has been heard; what is thy need?"

And she answered, "That I might find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that death could not break."

And she said, "Surely there is a bond! I have lain in his bosom; I have kissed his dear hands over and over, for love of him."

But the angel shook his head and said, "There is no bond."

Then she raised her head proudly and said, "Surely there is a bond. I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said, very sadly, "Even this will not suffice."

Then the woman paled; but she said, "My Spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not this hold?"

But the angel answered, very low, "It does not hold. In the domain of death all these bonds of which thou speakest crumble to nothing. The very shape of them has departed, so that they are as if they never

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were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest; for if not, he has passed from thee forever."

And the woman was silent; but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way, and the woman thought a thought, with deep inward communing; and after a space she raised her pale, drawn face, and gazed with timid eyes at the pitying angel.

And she said, though her voice was as the last whisper of the dying waves upon the shore, "*Once, but long ago, he and I thought of God together.*"

And the angel gave a loud cry; and his shining wings smote the earth, and he said, "Thou hast found the bond! thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from strands of the sunlight; and it led through the darkness into the light.—*Anon.*

THE LAND OF MAKE-BELIEVE

I do believe, sometimes, that we come from a land of make-believe. . . . The little thing that lies there in the cradle is fairly steeped, from the beginning, in the essences of some prenatal existence. Else why does he so quickly turn back in familiar paths of magic, enchantment and disembodiment? He does not have to be taught this! It exists, naturally, just as the fading pictures of the screen abide an instant, while being replaced by new—the earlier ones never to have been seen unless they had previously existed.

We begin life playing, and play is all in all. Few children do any daily task except they reconstruct it into play, in which enchantment, or fairies or magicians play the major part. I remember never to have been able to study unless I conjured up some helper over my shoulder, a sort of beneficient disembodied influence pointing out with its finger the easy way. Did you ever

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do any kind of a task, as a child, unless you cheated yourself with make-believe? Were you sent on an errand, you went away—if at all—champing furiously on the bit, scarcely restrained, a winged horse, swifter than eagles. We have seized upon this inborn faculty of childhood in reaching back into powers and processes of its past, to teach children by play to learn about Things. We have used this residue of the land of make-believe, to mix with earth, where we find its precipitation in accomplishment. The "methods" of kindergarten et cetera, are of this sort. We commercialize fairies and make vehicles of dreams. Children are willing to forego realities at any time, if they can live in that past of mystery, and thereby dream again. You would hoe weeds by the hour if you could get your mind into the attitude that every weed whose head you chopped was a dragon or a Bluebeard! I have related how easy it was to get wood sawed for the kitchen woodbox by assembling a crew of boys to play "steamboat." One boy on the bucksaw; another boy steering the ship; another boy at the throttle; while the bucksaw-boy, under their captaincy, sawed the wood. Thus there was a 66 2/3 per cent reduction of labor on my part and increased efficiency, as the boy at the saw agitated himself to and fro in response to commands of "full speed," until his eyeballs fairly protruded. You and I lived for ten years in make-believe! We never drew a breath of realism. We "played" robbers; pirate; Alladin and The Wonderful Lamp; Indians; trappers; fairies; magic; semi-gods; demons; dragons; princes; mysteries; soldiers; sailors and adventures in other worlds. We did not even talk realistically if we could help it. We invented strange tongues. We crawled into caves and under barns and into hiding places, and trembled with vague fears as though in another half-remembered existence! We swam under water, because down there it was still and dreamy, and we could fancy Neptune on one side and a mermaid on

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the other. Even our games of the athletic sort had hard competition, often against these sudden, swiftly recurring periods of mysteries when the game would lag, some atavastic "spell" comes over us and with silence or low voice we gather under the old oak to consult the oracles of our earlier existence. Every boy remembers these brooding hours among groups of fellows.

Parents, sometimes, worry about these evidences of marked tendencies of the boy and tremendous inaccurances on the part of the girl; but in reality it is nothing to give one concern. Children walk in a mist and through a puppet show. They bother very little with fact. They are passionate after dreams and unconcerned as to realities. They have a fever of unrealism in their blood and can't be bothered as to what they did recently. How can you expect a little girl, who, even at this moment is living the part of a princess in the Kingdom of Ariel, to be absolutely sure as to whether or not she has been in the jam pot! How can you expect a boy, who for the past half-day has been killing dragons, to remember whether or not he "forgot" his mother's commands and went in swimming! You don't expect a poet to be accurate in money matters; or a dreamer to be accurate in statistics! As Stevenson says, "You don't consider how swift the child is to weave what he has seen into bewildering pictures, and that he cares no more for what you call truth, than you for a gingerbread dragon."

And now, older grown, dreams go and come, and we can make them as we please, which a child cannot; for with him the dreams make themselves. I have come to the notion that from ten years of age to sixty, in the man who lives to be seventy years of age, we acquire a partial control of the land of make-believe. We build castles in Spain for our amusement. We have certain fair houses, for instance, whose doors we open every night, and thereby enter into the land of sleep. I have several of them, suited to my mood, at 10 p. m. Their

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doors swing open noiselessly, and there are vast halls. and silent, strange rooms and wonderful folk, and I am "the king of the fair countree." And then, (of this I am told) beyond the age of sixty, dreams gradually regain ascendency after the manner of childhood. Men and women see strange visions, tempered by experiences of this world. There is more dross in them than were in those dreams they had when they entered this world; but it is the same persistence of the inevitable and the inescapable. It is a bit of endowment from æons of spiritual existence!

* * * * *

And so we shall not bother the children any more than they bother us, as to all the land of make-believe. It is our best inheritance. "They will come out of their gardens soon enough," says Stevenson, "and have to go into offices and the witness box. Spare them yet awhile O conscientious parent! Let them doze among their playthings yet a little! for who knows what a rough, warfaring existence lies before them in the future?"—*A. G. S., in Lewiston (Mo.) "Journal."*

A house is no home unless it contains food and fire for the mind as well as for the body. For human beings are not so constituted that they can live without expansion. If they do not get it in one way, they must in another, or perish.—*Margaret Fuller Ossoli.*

All training that does not encourage the child to look into the Unseen for his power, not only holds but draws him to the commonness of the herds.—*Will Levington Comfort.*

God's ways seem dark; but soon or late,
They touch the shining hills of day,
The evil cannot brook delay,
The good can well afford to wait.

—*Whittier.*

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OUR PAGE OF BLESSINGS

"Thanks for bread," [is] the simple grace that every Norse child says, as it leaves the table after each meal.—*From "The Birds' Gleaners."*

Thou all-loving Father, our thoughts are stayed upon thy indwelling Presence, and we know that thou art our bread and wine, our Life and Substance. We give thanks that thou art nourishing us with thy spiritual food, and know that thou art constantly increasing and multiplying good in all things for us. Through thy Power, Life, Strength and Purity, our minds and bodies manifest like unto thyself, and we are forever conscious of our inseparable interrelation with thee.—*M. W.*

Infinite Spirit, we thank thee for this manifestation of thy bounty. As we eat, may our realization of thy all-providing and indestructible substance be increased. —*E. V. I.*

May the spiritual ideas which this food represents grow in our minds until the measure of fullness found in Christ—the Likeness and Image of God—is made manifest in our bodies and affairs.—*M. C. O'N.*

We thank thee, Father, for thy ever-present abundance, for wisdom and judgment, for the pure Substance of Spirit, which nourishes, satisfies and heals.—*J. W.*

Our heavenly Father, we rejoice that you are everywhere present as Life and Substance. We give thanks for the knowledge that this food before us is permeated with the rich, radiant, renewing life and energy of your creative Word, which will build strength, harmony, beauty, energy and glowing health, into every cell of our bodies.—*L. F.*

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SOCIETY OF SILENT UNITY

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.

October 20 to November 20, 1919

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

PROSPERITY THOUGHT

Held daily at 12 m.

October 20 to November 20, 1919

The mighty Spirit of Divine Love, expressed in me, draws to me an abundance of all good.

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

In telling of your revelations of Truth, you must be directed by the Holy Spirit within you. There are times when spiritual things are "secrets" as it were, between the individual and his Lord. They should be kept and pondered over in mind, and not talked about; the seed that has been planted in the earth, if it is dug up and brought to light before it has sprouted and sent up the blade in an orderly way, will die; so the light that was revealed will pass out of consciousness without bringing the good into manifestation, if expressed out of season.

On the other hand, there are steps of faith that one takes, there are demonstrations and revelations that should be told, for, "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Do not let fearful thoughts keep you from testifying to the truth. You will know of yourself whether you are refraining from telling your good because you are fearful that it will not come true, or whether you are really led by your own indwelling Spirit of Truth and Wisdom to conceal the matter for a time, until it has grown stronger and clearer.

* * * * *

All true satisfaction is in Spirit. Regeneration is not a repression of the senses by the will power; it is the lifting up of the whole man, including the soul and body. Do not, therefore, in a personal way either re-

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sist or welcome the appearance of sexual desire. Seek rather in all your ways to follow the advice of Paul, as given in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In thus lifting up your thoughts and centering them only on that which is good and pure, you will change your body and its desires. The desire to express in sense ways will disappear, as you cease your thoughts of sex and learn to give all the substance of your thinking to the mental and spiritual upbuilding of your body and affairs.

* * * * *

You give way to temptations of weakness and lack, instead of holding steadfastly in faith through seemingly adverse appearances. The believer is not promised that he shall be exempt from trials of faith. Old states of consciousness that have not yet been overcome, seem at times to work out in the body and affairs, causing things to appear unlike the perfect good one is seeking to establish in mind. This is the time to be more steadfast than ever, and to hold to the Truth in spite of appearances. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." If one falls back into fearfulness when he meets one of these "empty" places in consciousness, he simply puts off his day of salvation. It is as though you started by automobile to Kansas City, got a hundred miles or so from your home town, met with something that seemed discouraging, and went back fifty miles. Then you became encouraged, and started again toward Kansas City. You have that fifty miles to make up. If you keep doing this over and over, getting discouraged and going back and then starting over again, you would make a long trip for yourself.

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and possibly fail to get here. You are doing quite like this in your spiritual efforts. When you meet an unredeemed state of consciousness and it manifests in what appears to be a "slump," you become discouraged and wonder what is the matter, and why things happen the way they do, etc. If you wish or expect to really progress in the Truth and grow strong and build character, you should be joyous and full of faith, and steadfastly hold to your good, not letting any of the outer appearances "move" you when old things come up for adjustment. In remaining true to your faith, you will come out of every seeming trial stronger, and with a richer consciousness of good, until in time you will realize "abiding" health and abundance. Instead of slipping back to your starting point each time and having to build up again, you will find yourself advanced many miles on your journey, when you overcome a temptation to think and believe in error, instead of in the unchanging Good.

* * * * *

In reference to your question regarding the origin of physical man:

God's life does operate in and through the body consciousness, but unless man is awakened to the Truth that his body is spiritual, he has no conscious connection with the Life Idea as it exists in the mind of God. The body is intelligent substance, shaped by the thoughts. As we spiritualize the thoughts, the body shows forth the immortality and incorruption spoken of by Paul. The Perfect Body Idea is omnipresent, and we bring it into visibility when we make connection with it through acknowledging our bodies to be spiritual. If man's body does not show forth perfection, it is because he has not established his thoughts in spiritual substance, but sees instead a limited expression of substance, which he calls matter. Matter is a false appearance, a result of wrong combination of ideas.

God's creation is in the ideal, and this creation is

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perfect. In the second chapter of Genesis the "Lord God," or "Jehovah God," which is the *I Am* identified with the consciousness of form, brings forth the ideals imaged by God, as recorded in the first chapter. It was in the use of some of the faculties of mind that imperfection crept in. Man became more concerned with his powers of creation than with the Source of creation; he looked to the effect, instead of to the cause; he looked to the re-action of the thought, instead of to the idea itself. These mental actions are eating of the "tree of the knowledge of good and evil," as recorded in the 17th verse of the second chapter of Genesis. The tree, which is both the Idea and its powers of reproduction, is good, because planted in the Garden of Eden, but the formless is the Reality.

God's crowning creation is the Divine Idea Man, and to this Man was given all power and dominion. All that there is in God is in this Man, and this is the Man which brings into visibility the ideas of God [Divine Mind]. Only by understanding the Truth about this Man, and holding ourselves in the true consciousness, can we touch this Idea [Christ] within us, and carry out God's perfect ideals for his offspring, which have a three-fold expression—Spirit, soul and body.

What we term evil in "mortal thought," is in reality a consciousness of *separation* from the Source of Truth. It was this characteristic of thought that led to man's downfall—his falling away from the perfection of the Divine Ideal.

God is the final Reality; beyond him human thought cannot go; short of him it cannot rest. Thought about God is thought in its farthest reach. Experience of God is the deepest need and desire of man; consciousness of it his joy and strength, his transforming power.—*Charles Sumner Nash.*

God and Nature met in light.—*Tennyson.*

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Love

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

The Mighty Spirit of Divine Love, expressed in me, draws to me an abundance of all good.

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SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—At the time we asked your prayers, my brother was in a tuberculosis hospital, but has now been discharged as well. He has also been released from government service. He is home again, in perfect health. There does not seem to be words enough for me to express my gratitude for your loving prayers.—*Mrs. S. G. U.*

San Bernardino, Cal.—I wrote you for prayers for a finger which had become infected by a poisonous thorn. Almost immediately after I sent you my letter, the finger ceased to pain me. Three days after, the thorn came to the surface. To me the demonstration was simply miraculous, for everyone kept talking about blood poisoning, and as I had to use the typewriter all day, the exercise aggravated the trouble. The wound healed without even a scar. God bless you and your good work.—*L. H. M.*

Bellingham, Wash.—I have laid aside my glasses which I have worn for three years, and have not used them for ten days. I praise God for my freedom from glasses.—*B. W.*

Bellevue, Wash.—My son, for whom I asked your prayers, was very sick with malarial fever, and with no prospects of coming home. Through the blessings of your prayers a way was opened up, and he is here now, in good health and working every day. My grandson went to war, and was in the thickest of the fighting. He came through without a scratch. It is all owing to that little book, which I sent him before he went "over seas," "A Truth Student with the Soldiers," that he came home safe through the protection of the Spirit. After writing you for prayers for prosperity, my daughter secured a good position, and last week she was promoted. I cannot tell you how I have been helped through Unity literature. Praise God from whom all blessings flow.—*M. J.*

Kansas City, Mo.—I am indeed thankful for your prayers. I was healed of kidney trouble, two days after I wrote you.—*E. P.*

Turlock, Cal.—Since my husband was healed so wonderfully of appendicitis, without operation or medicine, he is not only willing for me to come to Kansas City to study, but is also willing to come himself. These are wonderful demonstrations.—*F. T. H.*

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Toronto, Ont., Canada—I was nearly frantic with earache, and could not treat myself effectively. I sent you a telegram, and about the time it reached you, I suddenly fell asleep. The following two days I had heavy discharges from my ears, and since that time I have had no pain. In no other way could I have had such quick relief, and I desire to thank you for your prayers in my behalf. Accept the inclosed offering.—*F. R. H.*

Brighton, Col.—We thought my little granddaughter had run a nail into her leg, as I told you when I asked for prayers for her. The doctor had operated on the leg and scraped the bone, but it did not improve. Three weeks after writing you, a splinter as large as a match came out of her leg. It had gone through, coming out on the opposite side from where it had gone in. The soreness is all gone and the healing is progressing rapidly. We are very grateful for this demonstration of God's power to heal.—*Mrs. E. S. T.*

Jacksonville, Texas—I wrote you for prayers for my son, who was ruptured. It is now more than six months since he was healed. He is as sound and well as anyone could be. I pray God's richest blessings to be ever with you in your noble work.—*J. L. McC.*

Center Hall, Pa.—I wrote you yesterday, asking your prayers for my little grandson, who was quite ill with a cold. He could retain nothing on his stomach. After mailing the letter, he began to improve, and today he is entirely well. God bless you for your good works.—*Mrs. C. S. T.*

Long Beach, Cal.—Our baby had bowel and stomach trouble, and I telegraphed you for help. He improved at once. Now he is in excellent condition. I thank you for your prayers.—*Mrs. M. W.*

Chicago, Ill.—I thank you for your prayers. The goiter disappeared, leaving not a trace.—*M. M. F.*

Walnut Grove, Minn.—This is the fourth year I have read and studied Unity, yet in this first lesson new truths have opened to me. The rheumatism which seemed to have a great hold, has left me, and certain things I have been affirming have been manifested.—*E. B. S.*

Los Gatos, Cal.—I missed two and a half years in Grammar School, on account of having trouble with my hip. Through Silent Unity I was healed. Unity saved me from the life of a cripple, and from death, when no help seemed possible; so you see I have much for which to be thankful.—*H. M.*

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Findlay, Ohio—It is with a grateful heart that I write you of the wonderful blessings I have received through the prayers of your Society. One of the many blessings is instant relief from pain in the breast; I had been troubled in this way for fifteen years. I was led to concentrate on the thought that *now* was the time to expect healing. Instantly the pain ceased, and has never since returned. Upon receipt of your reply in answer to my request for prayers, I found a booklet, "Now," inclosed. It was a revelation to me that I was in divine touch with Unity, and it has greatly strengthened my faith.—*Mrs. T. W.*

East Lake, Ala.—My little grandson was very ill, from Friday to Tuesday, with a very high fever and vomiting every few minutes. Then he began to have hemorrhages of the nose. The neighbors urged us to get a doctor, but instead we sent a telegram to Unity. I went to my home for ten minutes, and when I returned, he was kicking his feet and said he was well. The next morning he got up and *was* well. I praise God!—*I. G.*

Tampa, Fla.—I wrote you for help in exterminating hookworm and biliousness. I am happy to say that I am entirely healed. There is not a sign of the old diseases left. —*D. M. A.*

Williams Bay, Wis.—I have been beautifully healed of sore throat and bronchial trouble. I know that it is God who forgives all our iniquities and heals all our diseases. I thank you for your prayers.—*Mrs. H. S.*

Asotin, Wash.—My little girl's hearing is completely restored. I am so thankful for your prayers.—*Mrs. V. M. B.*

Chicago, Ill.—We thank God for the light given us through Unity. We are now able to see many blessings. Shortly after I wrote you for prayers, our little son came down with tonsilitis; instead of calling a doctor, which we always did before, I took him alone and had him repeat with me many of the Truth statements. Even after he was asleep, I still worked for him. The next morning he was well and happy. We no longer fear sickness, and our prayer is that many more may soon see the Light.—*Mrs. R. W. W.*

Constellation, Ariz.—One morning I was dressing for a ride after the mail. When I had my high boot laced, I straightened out my toe, and a scorpion began to sting me with all the venom he possessed. It was quite painful, but immediately I began to affirm my oneness with the Spirit of Truth. At noon the limb was numb, up to the knee.

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Still I affirmed my faith. The next morning, there was no trace of the sting left. I thank God and you, for it was through you that I was enabled to get an understanding of our blessed Father.—*M. J. M.*

David City, Neb.—I am certainly blessed, for God has heard my prayer. My eyes, which had troubled me for a long time, are healed. I am so thankful that I can now see. —*A. T.*

Little Rock, Ark.—After many hours of pain and trouble, I wrote you for prayers to relieve a peculiar condition of the stomach. I had instant relief. With a heart full of gratitude, I thank you.—*Mrs. G. P. L.*

Houston, Texas—My two children developed what five doctors called smallpox. I held that there was no such thing, and to each child I kept saying, "The indwelling Spirit of Christ cleanses and makes you whole." I kept this up all night. In the morning, before we ate breakfast, we held what we called a praise-giving-thanks, for freedom from all appearances of evil. When the Board of Health physician (we did not send for him, but the interests of the city demanded his presence), came, he brought another doctor with him. The eruption on the children had disappeared, and neither physician could explain it. Thanks be to the Father, who answers all prayers of faith. I shall always praise him for the good that has come to me and mine through the teaching of Unity.—*Mrs. F. W. D.*

Cleveland, Ohio—My daughter asked your prayers for me. I had been taken suddenly with an old trouble in my face. I was also troubled with rheumatism. The Lord heard our prayers, instantly. I am better than I have been for years.—*Mrs. A. D.*

Fort Douglas, Utah—While I was in camp last autumn, my teeth became full of holes. I was urged to go to a dentist and have them filled, but I reasoned within myself and concluded to wait awhile. Nothing more was said about them until recently. Then I came to the realization that since I had begun to affirm the Truth of Being and praise every organ of my body as being perfect in Christ, all the holes in my teeth were filled.—*H. R. H.*

PROSPERITY

St. Louis, Mo.—Shortly after I wrote to you for prayers, my husband went to work. He was with that firm five days. Then he met a friend on the street, who told him he was just the man he was looking for. He offered my husband a position paying a salary of $35.00 a

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month more than he was getting. I give thanks unto God. —*Mrs. A. G.*

Detroit, Mich.—Less than a month ago, I asked your prayers for my husband in his earnest endeavor to obtain a position more desirable than the one he then had. It is therefore with the deepest feelings of gratitude and appreciation that I now apprise you of the splendid turn in our affairs,—a more remunerative position, which will enable our little family to be together and settled, as we were before the war.—*G. M. R.*

Gossville, N. H.—We disposed of part of our property, getting our price, and have just now purchased a two-hundred-acre farm. Every problem has been met in the matter. Repairs to the house are being made for a tenth part of the expense we were told would be necessary. We are also pleased to learn that some of our neighbors are interested in Unity.—*C. F. C.*

Pulaski, Va.—I asked your prayers for success along business lines. During the last two months my business has been better than ever before, for the same months of the year. This is rather remarkable, for our largest industrial plants are idle and many men are out of employment. This clinches your teaching, that God is the only Source and that we do not have to depend on man or on ourselves, but can rely on the Law being fulfilled when we hold the right attitude of mind. It is a great satisfaction to know that you can place your life and your affairs in the hands of the great One, and know that all things will work together for good.—*B. C. T.*

New York, N. Y.—We are very happy to let you know that we are demonstrating the Truth in our business affairs. The little booklet you sent us on tithing, is an inspiration to us. The Truth is continually being revealed to us, that God is the only Source, the one omnipotent Substance, the one Presence and the one Power of our peace, health and prosperity. Please find inclosed love offering. —*M. M. R.*

Elk Point, S. D.—I wrote you for prayers for Mr. K., that he might sell his farm. Please discontinue, as he has sold his place at a higher price than he ever expected to get. We are so thankful, for I know it was through your prayers and God's love and mercy that this came about.—*Mrs. D. H.*

Amarillo, Texas—I am so happy and thankful to report that we have found the chain which my little daughter lost Friday of last week. I kept up the affirmations you

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sent, and I knew the chain would be restored. At noon today it was picked up by one of our neighbors.—*G. G. D.*

Brunswick, Ga.—With a heart full of gratitude I write this letter. The next day after receiving your letter, I advised my husband to go out and seek someone to buy the property. He walked a long distance, not really knowing where to go, but he was unconsciously led of the Spirit, which directed him to a man who is going to take up the deal. Thank God.—*S. L. W. H.*

Sacramento, Cal.—I wrote you for prayers for health and prosperity and to rid our house of mice. My husband has received a raise in salary. Our health is good, and the mice are all gone. They left before we received your letter. —*Mrs. T. F. M.*

Middletown, Cal.—I asked your prayers for prosperity, and for the sale of an unimproved lot. Thanks be to God, I have sold the property and everything is showing God's wonderful goodness. He is certainly clearing the way in a marvelous manner.—*Mrs. A. B. D.*

Palmdale, Cal.—We wrote you, asking your prayers regarding money we had loaned out. Apparently there was no prospect of getting it, and we had not received any interest on it in two years and six months. After we asked your prayers, we put the matter entirely into the Father's hands. The money, with interest, was all paid yesterday. Today we are sending you a check for a tenth of the interest accumulated. We thank you for your kind prayers. —*Mr. and Mrs. D. P. Y.*

Cleveland, Ohio—I wrote you for prayers to help me sell my house. With my strong faith in my heavenly Father, who tells us if we ask in the Spirit we shall receive, I sold my place the day after I wrote you.—*Mrs. L. F. P.*

London, Ontario—My little daughter has successfully passed her examinations in music. She not only won highest marks in music, but also received a scholarship. I am so grateful to you for the prayers you have given us.—*Mrs. S.*

Oakland, Cal.—I am glad to tell you that I have rented my room. My husband has been offered a much better position. Things are working out. I am very thankful to you for your prayers.—*M. B.*

Springfield, Mo.—Since receiving the bank, we have been greatly prospered. Both of my sons have new positions that pay more and the work is more agreeable. My husband has been placed in a new position with the same firm he has been working with for the past two years. He also received an increase in salary. I give God the praise for all these

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blessings.—*Mrs. Leona Williams, 628 E. Sycamore St., Springfield, Mo.*

Aberdeen, S. D.—I am rejoiced to tell you that the sale for which I asked your prayers has been effected and for cash, too, which I had not hoped for. We had been trying to sell for six years, and in a few weeks after asking your prayers it was done.—*Mrs. F. W. F.*

Chicago, Ill.—Last Thursday I sent my dollar to Unity for the renewal of the Unity Magazine. On Friday, a man came and gave me two dollars. I had not asked for this money, but God gave me double the amount sent. I see now that God gives us a great deal more than we give out. I have seen, "Give, and ye shall receive," worked out to the letter now.—*R. E. W.*

Cincinnati, Ohio—I asked your prayers for my husband, and he retained his position with an increase in salary. Other summers he was laid off, but this year through prayer has been kept at work. I rejoice in the help the Lord has given me.—*Mrs. C. T.*

Newark, N. J.—I wrote you for prayers to overcome stiffness in my face. I am now entirely healed. I praise God, and also Silent Unity for their loving work.—*Miss L. B.*

Aspenwall, Pa.—A month ago I wrote asking prayers to enable us to meet the interest on a mortgage. The way in which we were provided with the means with which to meet this financial obligation was a wonderful demonstration of our Father's loving kindness.—*Mrs. A. B. S.*

New York City, N. Y.—I am very glad to let you know that I have obtained a good position. The loving Father has heard our prayers, in my behalf, and now everything is all right. I thank you with all my heart for all your goodness, and may God bless you in your good work.—*G. S.*

Salem, Oregon—My daughter asked for your prayers that she might be prospered when she entered a studio to learn photography. She was to receive no salary, and had scarcely money enough to pay her board. After eighteen months, she is now a successful photographer and owns a half interest in the studio where she learned. They are doing a good business.—*N. E. G.*

Fairfax, Cal.—Last week Mr. E. had an increase in salary. We immediately gave thanks to God, and to Unity. But the abundance which seems greatest is the changed outlook on life. The new understanding of the Source of all supply is a great blessing.—*C. M. E.*

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Corte Madera, Cal.—I have received a raise in salary, and am feeling well and strong. I glorify God and praise him for his loving kindness to me.—*E. J. H.*

Escondido, Cal.—I cannot tell you how thankful I am to you for your prayers. I had a letter from my agent in K. C., saying that the druggist in my store had sold out his stock and paid all his debt. To me it was the most unexpected thing that could have happened. More than anything else, I am thankful for the faith it gives me in the power and care of God.—*H. M. S.*

Peru, Ill.—I am greatly pleased to tell you that we have sold the farm at the price we asked. We are very thankful.—*Miss E. H.*

Richmond, Cal.—My husband was spared a suit in court by my timely reading of the Ninety-first Psalm. Praise God and Unity.—*Mrs. J. N.*

Syracuse, N. Y.—I asked your prayers to help me in securing a position. Recently a very desirable position was offered me, without my even asking for it. I know that I have been guided by the illuminating power of the Spirit, and I give thanks for it. I am very grateful to you for your help.—*L. J. T.*

Elkhart, Ind.—I asked your prayers to help my son get a good position. He has found one. Everything is harmonious, and he is very happy. I thank you.—*Mrs. W. H. H.*

Boston, Mass.—Please discontinue your prayers for the sale of our furniture. It was sold very satisfactorily to us. I am indeed grateful to God.—*A. M.*

Vancouver, B. C.—Please accept the inclosed love offering for your prayers. My husband got work as soon as my letter reached you. I thank you and God.—*Mrs. E. L.*

PROTECTION

Pontiac, Ill.—My brother has returned to his home, safe and perfectly well. He came through a terrific storm at sea, which lasted for three days, and he was not sea sick a minute. He endured every hardship, without failing once, or being sick a day. He has resumed his prewar position with an increase of $20.00 a month. I am so thankful to Unity for helping me to know the Truth, and for clearer understanding of God. There is so much good when we rightly know God.—*Miss S. DeM.*

Melbourne, Iowa—By the power of the spoken Word, my potatoes have been saved from injury by potato bugs.

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The case was so serious that I had a notion to use Paris green, but my conscience forbade me. I held to the Word as directed, and the demonstration was a complete one. Praise God for his assistance in all things.—*S. D. G.*

Columbus, Ohio—We asked your prayers for the protection of Sergeant H. F. S., who was across seas. The Truth was noticeable in his activities. Being in the forty-second part of the Rainbow Division, he was in advance of the main drive. When the officers above him were taken to the hospital, gassed, or injured or fallen, his protection was complete. He would assume their official places along with his own duty, often filling the vacancies from captain down. When in the twenty-one days' drive, as they advanced almost alone, he would discern the Truth that there was a thousand at his side and ten thousand at his right hand. One night, as they dug little cells in the ground to rest in, a shell penetrated the ground two feet from his head, bored under him and rose to the surface ten feet from his feet with an explosion that killed nearly a score of the boys, leaving him uninjured. He was always being recommended for the more advanced places, because he carried such a kind and submissive appearance.—*Mrs. C. L. P.*

Santa Ana, Cal.—I asked your prayers to help overcome the tobacco habit. It is gone, and the desire as well. I kept on chewing tobacco as usual, and every day it became more tasteless. In the course of a week from the time I asked your prayers, I had stopped using it. I had used it for thirty-five years.—*E. W. S.*

San Francisco, Cal.—My son has arrived safely from overseas. He has his health, and he looks fine. I thank you for your prayers in his behalf.—*Mrs. A. H.*

HELPED BY UNITY LITERATURE

Augusta, Ga.—Your writings have done so much for me. When I first wrote you, I did not have a cent, and was in debt $350. I also had a drinking husband. I was working very hard every day, and nothing seemed to go straight. Now everything has changed for the better. We have paid off the debt and saved $2,500 in three years. We do not owe a cent, and our home is fixed comfortably. My husband has quit drinking and is a new man. I only keep house now. Everything is pleasant. I have seen a great light. I give thanks always, that I can see God in everything. The knowledge of Truth is wonderful, and it will make new creatures of us all.—*Mrs. G. P. G.*

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Springfield, Mass.—I have been on the point of writing you several times, to ask advice. Each time I have found some article in Unity on just the subject perplexing me. In every way my life is better for Unity literature, especially for the Unity Magazine. It seems at times to be written especially for me. I have never failed to find comfort and help from its pages, since I saw my first copy of it. That was a year and a half ago. I realize that I am only just beginning.—*Miss L. B. B.*

Greenboro, Ga.—My gratitude is unspeakable for the wonderful lessons which I have learned through Unity. Emilie Cady's "Lessons in Truth" have been uplifting and instructive to me. The Bible Lessons are all very helpful, for they teach me how to build up the spiritual kingdom.—*Mrs. H.*

Long Island, N. Y.—Words fail me, when I try to tell all that the Unity Society and its wonderful message has meant to me. I was without hope, when I found this teaching. Now I am living in heaven. I never expect to be without Unity and Weekly Unity, or Mr. Fillmore's "Christian Healing," and Miss Cady's "Lessons in Truth." They are all wonderful. May God bless you and may you live and prosper forever.—*C. S.*

Georgetown, Cal.—Through Unity's teachings, I have demonstrated over many aches and pains. Daily I grow stronger and better, as the understanding is made clearer. Had I not had Unity I would have been very miserable in what they call "old age." Now I know there is no age, for God's work never changes. God gave us youth. It always has been, is now and ever will be ours for eternity. I wonder how we could have been so blind before.—*L. F. R.*

Detroit, Mich.—I have read and re-read "Lessons in Truth," by H. Emilie Cady, and I am still finding comfort and blessing in it. I feel, that through your prayers for me and the plain explanations in "Lessons in Truth," I have found God in the midst of me. I also have found so much comfort in the "Six Days' Treatment" and the denials and affirmations found in "Christian Healing."—*Mrs. M. H. J.*

CONTROL OF ELEMENTS

Fayette, Ala.—I wrote you for prayers to stop the rain, which had been falling for several weeks. The results were as I desired. Since then, we have had rain only when we needed it. I praise God!—*Mrs. J. D. N.*

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PUBLISHERS' DEPARTMENT

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

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THE AUTUMN STUDY COURSE

The fall course of two weeks in Truth Training, will begin at Unity Headquarters, Sunday, November 16.

Unity's ablest instructors will conduct classes in Bible Study, Primary Lessons in Truth, Basic Principles of Practical Christianity, Spiritual Mind Training, Prosperity and Healing, including other kindred subjects. The complete schedule of classes and lectures will be published in Weekly Unity in the near future.

Many persons who could not come to the Summer School, held in July, may find it convenient to attend this course, or part of it. The autumn months in Kansas City are those that the poets write about, so exhilarating is the air, and so beautiful the foliage. The beautiful weather usually lasts until about Christmas time.

Take a Thanksgiving vacation and brace yourself for the winter's work ahead. One only half lives who is not fortified with Truth ideals.

The freewill offering plan is followed in all of the Unity work.

MOVEMENTS OF LECTURERS AND TEACHERS SENT OUT BY THE UNITY SCHOOL OF CHRISTIANITY

Miss Kate M. Nevill will open her fall work in Lincoln, Nebraska, Sunday, October 5. This course of lectures will be under the auspices of the Unity Society, 502 Fraternity building, 13th and N Sts. Following this engagement, she will go to Minneapolis, Minn., where she will give a course of lectures, beginning October 26; thence to Winnipeg, Man., Canada, beginning November 16. Detailed programs will be mailed to Unity subscribers in these cities. Future engagements will be announced later.

Mr. Richard Lynch is expected to be in New York City about the first of October, where he will give a special course of lectures and lessons. Definite date will be announced in Weekly Unity, and detailed programs mailed to the New York subscribers.

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PROGRAM AND SCHEDULE OF UNITY THANKSGIVING SCHOOL

A two weeks' intensive training course in Unity principles is to be given at Unity Headquarters in Kansas City, beginning Sunday, November 16.

The Unity Summer School in July was so successful that it has been decided to have a Thanksgiving School, beginning November 16, and lasting two weeks.

In the following schedule of the Thanksgiving School, it will be seen that the program has been varied in most respects from that given at the Summer School, in subjects and faculty.

Sunday, November 16:

9:45 a. m.—Sunday School.

11 a. m.—Address by Charles Fillmore.

3 p. m.—The Practice of Truth—W. I. Hoschouer.

8 p. m.—Song Service with five-minute talks.

Mondays, Wednesdays and Fridays (two weeks):

9:30 a. m.—The Silence—E. V. Ingraham.

10:30 a. m.—Lessons in Truth—W. K. Miller.

2:30 p. m.—Creative Principles—Charles Fillmore.

4 p. m.—Healing Principles and Practice—Mrs. Ida M. Palmer.

Tuesdays, Thursdays and Saturdays (two weeks):

9:30 a. m.—Practical Application of Truth—W. I. Hoschouer.

10:30 a. m.—Spiritual Housekeeping—Mrs. Louise C. Newman.

2:30 p. m.—Mind Training—Mrs. Mary C. O'Neill.

4 p. m.—Bible Training—Mrs. Jennie H. Croft.

Daily, excepting Sunday, Prosperity Silence from 12, noon, till 12:30, conducted by Mrs. Myrtle Fillmore.

Thursday evening, November 27, Thanksgiving Day, Special Praise Service.

Wednesday evenings at 8 p. m., November 19 and 26, Healing Meetings.

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Friday evenings, November 21 and 28, Social Meetings.

Each of the eight teachers will devote one class lesson to the subject of Prosperity, as comprehended from the viewpoint of the subject which he or she is teaching.

For further particulars of this two weeks' intensive training course, write Unity School of Christianity, Thanksgiving School Dept., Tenth and Tracy Ave., Kansas City, Mo.

PUBLISHERS' NOTES

The workers at Unity Headquarters edit a little weekly paper called The Unity News. The paper is published solely for the local workers, consequently no subscriptions are taken for the News. The following notes are of such a character that all Unity readers will be interested, so we take the pleasure of reprinting them in this column:

"This week the Publishing Department has received about one thousand new subscriptions. Five thousand letters were received, also. Over six hundred packages have been mailed out this week, not counting hundreds of banks."

"A new edition of 'Lessons in Truth' is now on the press. Twenty-two thousand books will be bound in paper and cloth covers, out of this forthcoming edition. Our stock room has just received from the bindery, two thousand cloth bound 'Lessons in Truth' and two thousand 'Christian Healing.'"

"While on her vacation in Colorado, one of our workers conducted two public meetings and organized a Unity Study Class. We shall expect great things from these friends who are 'Dwelling on the mountain.' Verily, 'He who watcheth over Israel slumbers not nor sleeps,' but works through us even while we are resting."

"The Good Words Club Department mailed out 626 membership application blanks in response to requests during the month of June. The demand for the Club emblems keeps our very efficient switchboard operator busy calling the jeweler for a new supply."

"The Harmony Builders (the office force), enjoyed an unusually good program this week. After the reading of the minutes, which is one of the best features of this hour, the president gave a splendid talk on the subject of Praise. This was followed by short talks on the same subject by a

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number of others. Doubtless all were inspired with the importance and power of Praise."

People are prone to long for an opportunity to do some big thing. By sending for a Prosperity Bank, and in ten weeks depositing therein the $3.00 (30 cents weekly) necessary to pay for subscriptions to Unity or Weekly Unity for three friends, a much larger work may be done than seems possible on first thought.

The torch of Truth held aloft for three others will shed its light afar through the ramifying influence which these can exert in their respective families and in their circle of friends. Every Prosperity Bank subscriber, besides establishing his own prosperity on a scientific basis, starts an endless chain of good, as the influence extends from his center to the circumference of possibilities.

One page 395 of this issue of Unity you will find instructions concerning the Unity Prosperity Bank. Should you or your friends desire to use the Bank Plan, you may fill out the application blank on page 396.

The children are now back in school again. Their studies will come so much easier to them, and they will take such a different attitude toward their teachers and toward school life in general if they are inspired by Truth ideals. Let them read Wee Wisdom, and note the happy results! One of our little readers was overheard telling her pet dog that she was always glad and happy because she was full of the spirit of Peter Pan. The Star Stories teach the simple lessons out of the Book of the Sky in such an easy way that even the very young children can understand. A coworker who has been a designer of exclusive gowns in the large cities, has undertaken to give the little girls sewing lessons in "Busy Sunbeams." The poems are a delight, and our artist certainly knows what the children like when it comes to making pictures to fit the poems. And Royal's Booster Club; you should see the letters from our little readers—full of wisdom, joy, and love.

The most skillful teaching is done through proper questioning. With this educational law in mind, we have arranged a series of questions for each lesson, according to the system followed in the Unity classes. These questions are designed to guide the student to the point where he can get the best meaning from the text. In convenient booklet form we have prepared "Question Helps for Students of Les-

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sons in Truth." The price of the "Helps" is thirty-five cents. Study intelligently with the aid of questions which have stood the test. The Publishing Department of the Unity School distributes this booklet.

A distinguished young lady in full Western riding regalia recently visited Unity. While traveling through the country on horseback, she found it convenient to park her blooded Hambletonian in the vacant lot opposite Unity for about three weeks. Her curiosity became aroused, and she finally decided to come over and investigate us. She joined the Silent Seventy, and will distribute our literature during her travels. Her mother is a Choctaw Indian. Little by little are the good tidings of great joy spreading to all people.

The Unity work has grown phenomenally. Yet where we are selling thousands of books, we should be selling hundreds of thousands, and where our magazine has thousands of subscribers, it should have millions! Are you doing your part in circulating literature? We must cultivate a strong desire to share our good with others.

An interesting feature of the Unity work, and one that is not generally well-known, is the Silent Seventy, which distributes our free literature. Elsewhere in this issue is a page giving testimonials of the work done by members of this department. These members are found in different countries all over the world. The department sends out tracts and sample copies at the rate of about 30,000 pieces of literature each month. Those who are not acquainted with the Silent Seventy, and who are interested, are invited to write the Secretary of Silent Seventy for further information.

Are you declaring yourself a member of the best society on earth by wearing a Good Words pin?

Notwithstanding the increased prices of materials and workmanship, it has been possible for us to continue our publications without change in price. This is owing to the kindness of our friends in giving so generously in freewill offerings.

An aftermath of the Summer School. Hundreds of Truth books have been sold to the students of the Summer School, and, through their influence, to their friends.

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An efficiency expert recently made a tour of the Unity offices. He expressed surprise at the equipment, and stated that he had never seen so complete a filing system.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

F. H. Hunter, P. O. Box 756, Ardmore, Oklahoma. Phone 1470.

Mrs. C. H. Quee, N. 713 Spencer St., Monterey, Cal.

D. Golke, 516 W. 11th St., Davenport, Iowa.

Mrs. Harry Beach, Petaluma, Cal.

Mrs. Albert Bowman, 2106 Eighth St., Altoona, Pa.

Ernest Miller, Canon City, Colo.

Carolina Peterson, 124 Fifth Ave. N., Wausau, Wis.

Lila Severance, Pinehurst, Wash.

Mrs. Belle Revare, 511 Offnere St., Portsmouth, Ohio.

Mrs. J. S. Drummond, Box 908, Coalinga, Cal.

Mrs. Crawford, 2312 Shearn St., Houston, Texas.

Clara L. Ball, Cattaraugus, New York.

"The Bible and Eternal Punishment" by A. P. Barton throws light on a dark subject. The writer has made an exhaustive and comprehensive study of everything in the Scriptures having any bearing on this much mooted question. Anyone wishing to be thoroughly versed on Biblical translation of words standing for hell, Satan, etc., can post himself from this treatise. Strange as it may seem, many, even in this enlightened age, are still believing in the old interpretations; it may come your way to be obliged to refute these worn-out dogmas; be prepared. 15 cents is the price.

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SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Portland, Maine—I have given out the literature as the Spirit led, and I have the assurance that it will accomplish that whereunto it is sent. The president of the State Humane Education Society is a lady of deepest consecration to rendering justice to our dumb friends, and I have had the pleasure of making Unity and this dear friend acquainted with each other; I also gave her nearly all your literature about meat eating, as she desired to place it. She has expressed to me her great delight in knowing you, and finds your help in her work of great value.—*O. G. L.*, S-70 No. VV-35.

Thompson Falls, Mont.—I have thus far found the trip we are making a splendid opportunity to distribute the literature you have placed in my hands. I am thankful to God for this opportunity for doing good. It seems that at almost every place we have stopped to camp or get repairs, I have met someone who seemed in need of and glad to get the literature I gave out. Yesterday I went by a place which proved to be the County Jail. The sheriff's wife was on the walk, and I got to talking with her; she was so grateful when I gave her the literature; said it was just what she had been wanting. I asked her to hand some on to those who were put in their care, and she was so grateful for the opportunity that I felt quite as though I had been guided to her by the all-knowing One.—*L. M. S.*, S-70 No. VV-18.

Livingston, Ala.—Everyone to whom I have given pamphlets seems to want to know more about Unity. I shall never cease to be thankful for the first little tract that was given me two years ago, and I am so glad to pass it on to others. The study of Unity has brought out Truths

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in my Bible that I had never seen before. I get joy out of religion, and am happy all the time.—*L. N.*, S-70 No. WW-56.

A COMPLETE LIST OF UNITY BOOKS

A TRUTH STUDENT WITH SOLDIERS—paper 50 cts; khaki $1.00.
AUNT JOY'S NATURE TALKS—paper, 50 cts; cloth, $1.00.
CHRISTIAN HEALING—75 cts.; $1.50; $1.50; $2.50.
LESSONS IN TRUTH—50 cents.; $1.00; $1.50; $2.50.
Metaphysical Dictionary....50¢
Our Songs....50¢
Miscellaneous Writings....paper 50¢; cloth $1.00
Sir Smile-Ups....$1.00
Temple Talks....set, cloth $3.00
Treasure Box....50¢
Truth in Song....30¢
Vegetarian Cook Book....60¢
Walk in the Light....paper 50¢; cloth $1.00
Wee Wisdom's Way....paper 15¢, 25¢, $1.00; cloth $1.50

A COMPLETE LIST OF UNITY BOOKLETS

All Sufficiency in All Things....20¢
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Bible and Eternal Punishment....15¢
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Directions for Beginners....20¢
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Some Reasons Why You and Your Friends Should Read

WEEKLY UNITY

Because it is a weekly reminder of Health, Happiness and Success.

Because it is devoted to Practical Christianity—Christianity that heals the mind and body, that prospers and makes successful all of your affairs; Christianity that one may practice at home, in the office, in the fields, in the factory, and in every walk of life.

Because it is the official organ of the Good Words Club, and that means a great deal to the 12,152 members of the club, for it is largely through the Good Words Club department in the *Weekly Unity* that the members of the club know what is being accomplished by their organization.

Because Weekly Unity deals with problems of the daily life, giving helpful solutions that are important to all who are striving for the life more abundant—which means health, prosperity, happiness and success.

Because most of the printed matter in the "Weekly" is in concise form, making the periodical especially valuable to busy people.

Because of the Vegetarian Department in the "Weekly." Health, mental and spiritual power, have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department.

Trial subscription offer—3 months, 25 cents. Yearly subscription, $1.00.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of November to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., *Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
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San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., *Denver*—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class. 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., *Washington*—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., *St. Augustine*—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., *Chicago*—Unity Society, 104 Auditorium Bldg.
Ind., *Indianapolis*—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., *Louisville*—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., *Boston*—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, *Mexico City*—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

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Mich., Detroit—Unity Center, Margaret Wood, Leader. Room 56. 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1427 E. 79th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075; The Metaphysical Bookshop and Circulating Library.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
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Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

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These wise ones who have gone over the road can point out the pitfalls, thus saving us many a misstep, if we will but be guided by the signposts of wisdom and love along the way.

This series of booklets is uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover, in which they are bound.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of $1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in November Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
November 20 to December 20, 1919

I praise the joyous free-flowing energy of Spirit in every part of my being; I rejoice in health and happiness.

PROSPERITY THOUGHT
Held daily at 12 m.
November 20 to December 20, 1919

I praise God for the fulfillment of all his promises; I rejoice in my prosperity and success.

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LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By THREE AUTHORS

Each mind naturally grasps and presents a theme in its individual way. This set of booklets treats the ever popular subject of prosperity from a triple viewpoint.

"Wealth and Wisdom," by Jennie H. Croft, might be said to illumine the home side of the triangle, since it gives particularly, thoughts and ideas for everyday living.

Charles Fillmore clarifies the subject still further, completing the threefold aspect in "Giving and Receiving." In this piece of writing, the author proves, in his clear, yet profound manner, that there is an unvariable law underlying the demonstration of success. As one lines up with this foundation principle, so does he bring forth of the fruits.

Mrs. Sophia Van Marter, in "Prosperity and Success," turns the light on the business side of the triangle, giving examples of great men who have attained success through the natural possession of a rich consciousness.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Three booklets, 50 cents; single copies, 20 cents.

Talks on Truth

By CHARLES FILLMORE

Four essays make up this booklet of 45 pages. The titles follow with a thought from each: "How Microbes Are Made." "The *I Am* in Its Kingdom." "How Shall the Dead Be Raised," "The Development of Divine Love."

"Man makes microbes because he thinks microbe thoughts." "My most exalted ideas of the joys of heaven never anticipated the ecstatic thrill that suffuses my whole being while the I rests at its center within." "If you believe in old age and bodily decrepitude and decay, you will find all the little cells throughout your organism carrying in their depths just such pictures, as the clear waters of the lake reflect the trees and clouds. If you want these obedient little cells of your soul and body to reflect pictures of health and vigor undying, hold before them in the sky of your mind such images."

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"You may trust love to get you out of all your difficulties."

Any one of these four essays is more than worth the price of the booklet, which is 25 cents.

Joy and the Way of Attainment

By JENNIE H. CROFT

Another one of those neat little booklets in which the Unity Publishing Department takes so much pride. Have you failed to succeed? Have you been misrepresented? Do you ever get the "blues"? Are you possibly one of those so pressed with the pursuit of dollars that you have neglected to put joy into your life? In one reading of the essay on "Joy," the corners of your mouth will begin to curve upward, the second reading will fill you with the joy of living, and by the time you have read it thrice, you will feel yourself a "millionaire of joy, cheerfulness and sunshine."

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By H. EMILIE CADY

All who have read "Lessons in Truth" by Miss Cady will welcome this compilation of inspired pages from the beginning selection of "Finding the Christ in Ourselves," to the closing one of "Oneness With God."

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Talks to Men

By A TRUTH STUDENT

The last revelation to this most advanced age in the history of the world, is given out in well-chosen but unmistakable language.

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Now that even the secular colleges and universities are teaching their young men to conserve the life force, it behooves advanced students of Truth to investigate a question upon which hinge all the lesser problems that fret mankind.

The author, claiming a universal panacea in the solution of this most vexing problem, makes this strong closing appeal:

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Strong paper cover pamphlet, 20 cents. Tell your friends about it, or better yet, send for enough copies to supply them.

Wee Wisdom's Way

By MYRTLE FILLMORE

A story based on Personal healing experiences of the author. The book is one written in so fascinating a style, and the problems coming up in the lives of the characters make such a universal appeal, that children and grown-ups alike may enjoy it and profit by it in equal measure.

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Mrs. Fillmore's extended and varied experiences in dealing with children and with seekers for health and happiness, have peculiarly fitted her for this remarkable effort, in giving the fruition of a consecrated lifetime to the unparalleled work of mind and body redemption.

The author has made a pronounced success of weaving into charming story form the fundamental principles of true living. The veriest skeptic could not fail to be convinced that the God way of living is the only road leading to satisfaction.

Nuggets of wisdom gleam from every page.

A study of the simple but convincing arguments in "Wee Wisdom's Way" will give you the saving grace of faith in the All-Good, if you do not already possess it, and will cement your faith, if, happily, you have already entered in at the door.

The work comes in paper cover at 15 cents and 25 cents; board cover, $1.00; gift edition, silk cloth binding, exquisitely illustrated, $1.50.

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Treasure Box

By IMELDA OCTAVIA SHANKLIN

A story of surpassing charm for girls and boys. Rarely have we had the pleasure of offering our young readers so engaging a tale as the "Treasure Box." The characters, practically only three in number, and the setting, simply a seashore and a throne, are so veiled in the cloak of romance that one is transported to the golden past, when fancy weaved her magic spell, and life was fashioned with such "stuff as dreams are made of."

The author has, with an adept skill, interwoven the deepest metaphysical teachings regarding the soul of man, its commission here, the consequences of faithful performance, the equally certain, but inevitable results of easy going negligence of duty, with as fascinating a story as it has ever been our good fortune to read.

Only those familiar with Miss Shanklin's pure and original use of our mother tongue can appreciate the benefit accruing to children into whose hands this book is placed.

Rickert Fillmore, who is, perhaps, in his happiest style when illustrating children's stories, has understandingly and sympathetically supplemented the author in preparing "Treasure Box" for our young people.

The volume is bound in soft blue, heavy paper, tied in harmonizing silk cord; grey and dull gold cover illustration; cream paper, uncut edges; margin border in orange; tiny treasure chest decorating each page; neatly fitted envelope closed with seal to match binding. Price, 50 cents.

Sir Smile-Ups

By MARY BREWERTON DE WITT

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The fairy wand of make-believe transforms with its magic touch all with which Sir Smile-Ups comes in contact—let him be where he will—visiting the witches, Mother Goose, and Santa Claus; at the Bubble Party, the Fourth of July Celebration, a Moving Picture Show; or when engaged in the more commonplace visits to kitchen, school, etc., of everyday living.

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The verses "point a moral and adorn a tale," but the Truth lessons are so skilfully conveyed that the child gets the teaching unawares, as it were.

Sir Smile-Ups proves delightful reading for little ones. As they grow older, say up to twelve or thirteen, the boys and girls enjoy immensely reading it for themselves.

The book is handsomely bound in silk cloth, with beautifully colored picture front cover. It is also very interestingly and appropriately illustrated with fairyland pictures, by Rickert Fillmore. Price, $1.00.

The "Dedication of the Room," "Through Fields of Love," and "In Christ's Garden" are other books by the same author.

AUNT JOY'S NATURE TALKS

by LIDA H. HARDY

This book consists of a series of nature studies for the twentieth century boy and girl. It teaches the oneness of all life, running the gamut of God's marvelous gifts to man, from the elements,—earth, air, fire, and water, through various expressions of the two kingdoms,—rock, coal, plants, trees, flowers, fruit, corals, bees, silkworms, butterflies, up to representatives of the highest kingdom,—the cat, dog, cow, horse.

The lessons contained in the "Talks" are true to science, and, at the same time, lead the little unfolding mind to open up to the entrancing panorama of Nature in her manifold moods and expressions. Whoever looks into the hungering eyes of a little child, eager for knowledge of the origin of forms, and innocently accepting any explanation of the "divine urge" in manifest creation as it reveals itself to his expanding vision, will long to so inform himself of Nature and her processes, that he can satisfy this hunger.

Mother Nature's story clothed in charming garb and presented with illustrations makes an unfailing appeal to the little people.

Parents, kindergartners, primary, and Sunday school teachers, have greeted this book with general acclaim, knowing, as they do, that it supplies a heretofore unfulfilled need in the realm of child literature.

Paper, 50 cents; cloth, $1.00

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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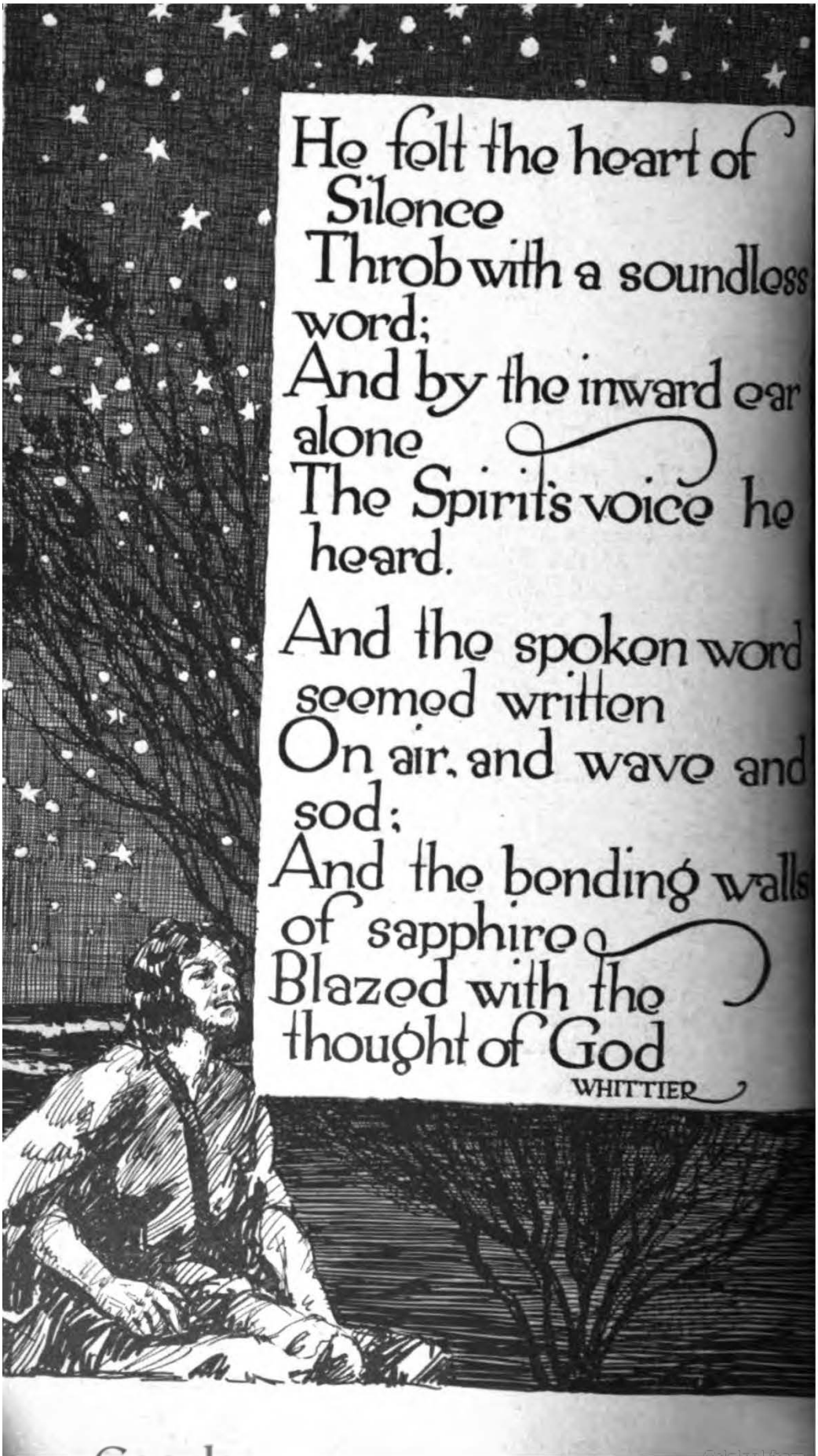
Many ministers of the orthodox churches are using "Lessons in Truth" and "Christian Healing" in their church study classes, and Unity students all over the world are being trained in Practical Christianity with these textbooks.

"Lessons in Truth:" standard paper cover, large type, 50 cents; pocket edition, paper cover, 50 cents; green cloth binding, stamped in gilt, $1.00; flexible cloth edition, pocket size, $1.50; edition de luxe, keratol limp binding, $2.50.

"Christian Healing:" neat paper cover, 75 cents; dark green cloth, with top and title stamped in gold, $1.50; flexible cloth binding, $1.50; handsome limp binding, $2.50.

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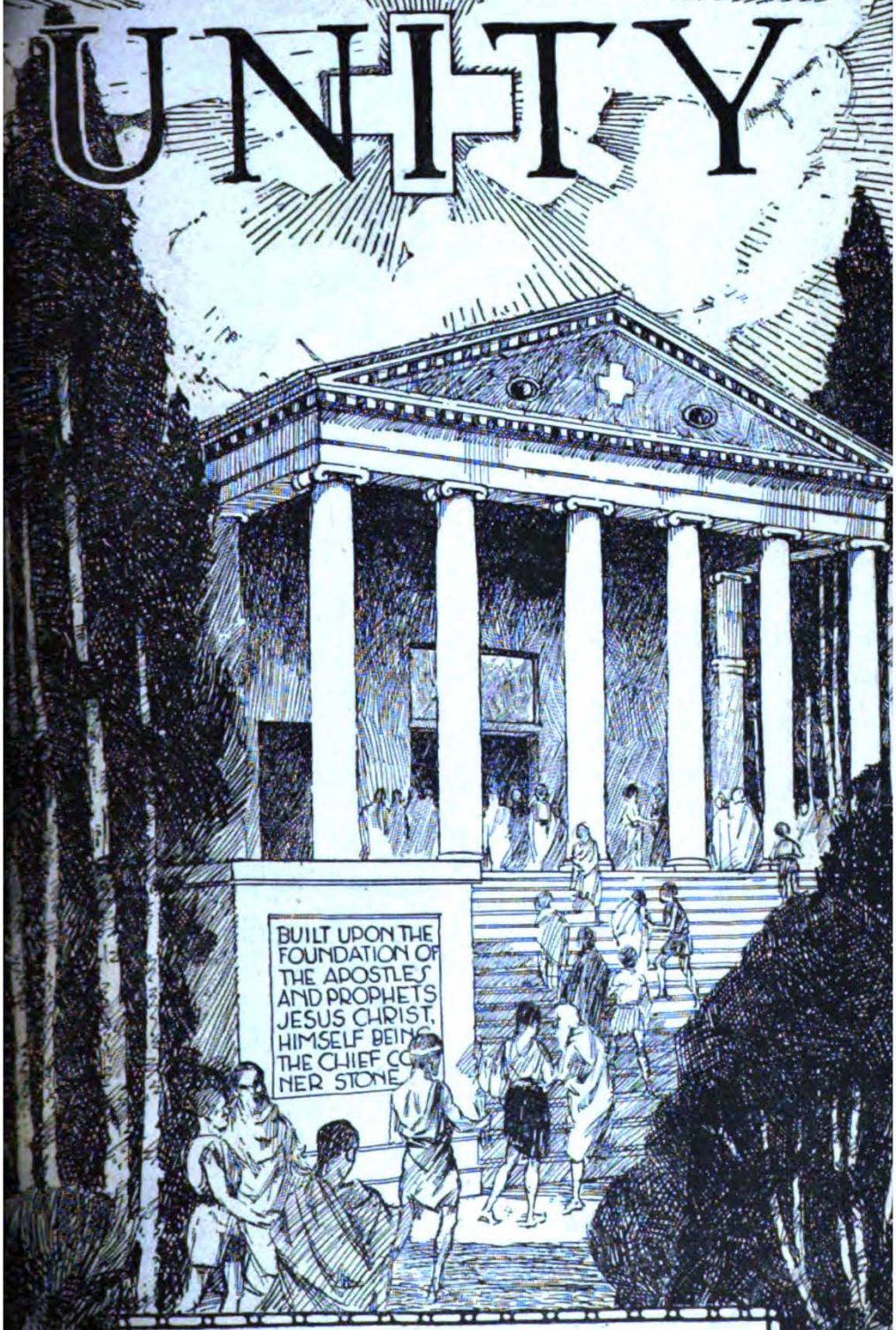
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UNITY



NOVEMBER, 1919

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CONTENTS

Bless Jehovah (103d Psalm) 401
The True Spirit of Thanksgiving Day, *Cora Genevra Dedrick* 402
Count Your Blessings (poem) 406
Thanksgiving, *Charles Fillmore* 407
The Grateful Heart, *A. G. A. A.* 413
Lesson Story: Spirituality: or Prayer and Praise, *Alice Ruth* 417
Traveler's Hymn, *Imelda O. Shanklin* . . . 422
Thanksgiving Day 423
Our Divine Inheritance, *Thelma G. Holder* 425
The Quietness of God, *George Crouch* . . . 428
Christ and His Kingdom, *Maude Burt McCall* 431
Sunday Lessons 438
Witness of Christ's Glory 438
Jesus Corrects John's Narrowness 440
Jesus Teaches Peter True Greatness . . . 444
Peter and John Asleep in Gethsemane . . 447
The Home 450
Mrs. May's Philosophy 450
Music in the Home, *Mary S. Flint* 455
The Greatest Gift in the World, *Eunice L. Stalker* 457
Our Page of Blessings 460
Society of Silent Unity 461
Class and Prosperity Thoughts 461
Extracts from Letters 462
Silent Unity Healing 465
Publishers' Department 470

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BLESS JEHOVAH

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.

* * * * *

For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.

* * * * *

But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,

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And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless Jehovah, ye his angels,
That are mighty in strength, that fulfill his word,
Hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul. *103d Psalm.*

THE TRUE SPIRIT OF THANKSGIVING DAY

CORA GENEVRA DEDRICK

MANY, many years ago, after a mere handful of people had braved the dangers of a stormy sea, had dared erect dwelling places in a great, deep forest inhabited by savages, had, in fact, successfully faced all possible perils which confront a settlement in a practically unknown, and uncivilized country,—all for the liberty of worshiping God according to the dictates of their own hearts,—they set apart a day for thanksgiving and praise; a day wholly commemorated to the Lord; a holy day for consecration, and communication with the loving Father of all.

In honor of this custom, established by the Pilgrim Fathers, our governments (both state and national), have fittingly preserved the time as a national holiday, a time for thanksgiving and praise to the Almighty for blessings which have come during the year.

But in this case, as is the history of all other outer

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forms and ceremonies, the object for which the day was set aside, has fallen short of the mark. A holiday has come to be, to the race in general, a period of exemption from labor, a period of freedom, amusement, recreation. The idea of a time for perfect freedom and abandonment has consequently led farther and farther into emotional bondage, rather than into a deeper and holier consecration to Spirit and to the things of Spirit.

Therefore, Thanksgiving Day is now usually looked upon as a time to eat. It has, to a large extent, been appropriated as a season for feasting and cramming. It has been held in the minds of the people as a day to satisfy the physical appetite, and for worldly enjoyment. But, as from out of the depths of a stagnant, muddy pond, the lily stalk rears its head, and unfolds towards the heavens a bloom of purity and beauty, so out of the chaos of sense cravings, the true spirit of Thanksgiving Day is being re-born.

The custom of eating and drinking with little or no thought as to the quality of food, and the manner of taking it in, are often habits to be overcome. The question to be considered is not what we like, but what kind of food, and how much does the system require. To eat until the system is surfeited is, to say the least, by no means an open sesame to self esteem.

Therefore, those who have awakened to the knowledge that sense gratification is not conducive to lasting health and happiness, and are seeking to walk in the higher ways of life; those who are coming to know that the image and likeness of God is implanted in the heart of every soul, and that it is the privilege of each to nurture, bring forth and enjoy the most wondrous gifts that the Almighty possesses, refuse to be slaves to appetite; refuse to live longer on the mere animal plane of existence; refuse to succumb to anything that hinders the bringing forth of those lofty ideals they have learned to treasure and to hold so dear.

To impersonate, to live God—perfection, is the goal

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of attainment. Thought is the molder back of every expression, whether it be an utterance of words, a bodily manifestation, or that which comes into evidence in one's affairs. All true thinking originates in Spirit. Spirit, God, is the Source. Spirit uses the intellect to "prepare the way" for its coming. Intellect is the means Spirit uses in emerging from the invisible into visibility. It is the tool which Spirit operates in bringing forth its beauty, majesty, illumination, perfection. It is the avenue through which Spirit reaches the body consciousness, and executes its power in the surroundings.

It is easy to discern, therefore, that spiritual expression depends largely upon the mental condition. A mentality that is weighed down with inertia, that is dulled, clogged, befuddled, through the effect of a stomach overloaded with turkey stuffed with oysters, cranberry sauce, nuts, pumpkin pie, etc., is not in prime condition to be an instrument of Spirit. It is no more a fit apparatus for the workings of Spirit in fashioning anew, in rounding out and beautifying soul and body, than a dull, coarse, rusty, blunt tool (though it may be in the hands of a great artist), is fit to trace those fine and exquisite carvings which produce the rare and costly cameo.

The organism is a fine piece of mechanism, which should run an infinite number of times more effortless, more smoothly, and more beautifully than a fine Geneva watch, or the most costly diamond point phonograph. Therefore, appetite must be subservient to Spirit, just as the intellect is subservient to Spirit. Food should be blessed. It should be accepted as living substance, or ideas of living substance. Then, when it is taken into the body, it will readily coöperate with the mind forces, and will aid in pouring into being energizing, upbuilding material for carrying on the unfoldment of a perfect physical being.

Those who are earnestly seeking the kingdom, those who are *letting* God be individually formed in the con-

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sciousness, revere and hold sacred Thanksgiving Day, as a time for praise and thanksgiving for the spiritual growth which has come to them. This privilege is of untold value. "A little leavening leaveneth the whole lump," and by the same token, a word of genuine praise and thanksgiving held in the silence of the soul radiates from point to point, strengthening, rejuvenating and uplifting every part, until the whole being is elevated and illumined with the transcendency of Spirit.

How deep down into the heart of things the Spirit of Thanksgiving and praise opens the way for a greater and greater influx of Good, would be impossible for our present use of words to try to tell. Negation cannot live in its presence. Personal identity gives way to individual identity in the Universal. The angels, yea, and the archangels, those glorious entities which ever dwell in the presence of the Father, joyously respond with a helping hand to the sound of real thanksgiving.

As the consciousness is immersed, and becomes more and more saturated with the understanding of the true nature of God, the soul is, at first, awe-stricken to discover the uncomparable and unconquerable confidence in which it is held by the Almighty. It knows it has the implicit trust of the Father, regardless of the blackening blurs and blots on the pages of the Book of Life. Then, when it perceives the unselfish love, the spirit of joyful, willing service of God, the careful preparation for its comfort and progress, it bows humbly and reverently down before this great moving Cause of all, with the one overwhelming desire to make itself worthy of the honors which have been conferred upon it. Then it is that the slumbering desire to *live* God to the fullest capacity possible is stirred into flame. This greater resolve, this more determined zeal, quickens the mind faculties like a mighty magnet and brings into expression those deep-hidden inner powers that know, that discern, that do, and that transform the whole man. The intellect is poised, keen, alert, reliable, a fit instru-

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ment for Spirit. The body becomes more and more "like unto his glorious body," and is indeed, and in Truth the out-picturing of the within.

Praise be unto the Father for the birth in consciousness of the true Thanksgiving Day spirit! All glory be unto him! Out of darkness comes forth light. Out of mortal sensuality comes forth a perfect Man, a perfect Creation in which is stability tempered with brilliancy, fearlessness tempered with modesty, love blended with lovableness, affableness tempered with poise, all robed in a garment textured of thankfulness and praise.

COUNT YOUR BLESSINGS

[This song, in original form, is No. 82, in "The New Make Christ King." In our Unity services, we rearrange the last line of the last stanza, and sing it as given here.]

When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Chorus:

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, ev'ry doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you his wealth untold;
Count your many blessings money cannot buy—
Your reward in heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you, benedictions send.

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THANKSGIVING

CHARLES FILLMORE

WHY should we give thanks unto the Lord? We all know that the law of our being is to express ourselves, and that to express ourselves we must have the coöperation of the supreme Law. The one avenue of expression for man is the mind, and all our acts have their origin in thought. As God expressed himself in his ideal man, Jehovah, and that ideal expressed himself in Adam, we cannot escape the sequence of the Law.

The worship of God by man is part of the law of expression. Man can express himself in any direction that he desires, but it makes a great difference what character that expression takes. Some people express themselves through the flesh, and they reap in the flesh. Others express themselves through the emotions, the affections, the soul, and they become soulful. Others express themselves through the Spirit, and they become spiritual. Some people express themselves in finances, and they become dollar chasers. Others express themselves in the attainment of phenomenal facts, and they become worldly wise. Others express themselves in worldly ambition, and they are disappointed. Thus men are expressing themselves on every side in ways that bring meager results, because they do not know the Law. But express ourselves we must! And if we fall short of the Divine Law in our expression, the forces of our being are turned to things temporal, and, instead of natural development, the soul is stunted and dwarfed until it falls asleep in a night of negation called death.

When we give thanks unto God, there is expression that takes the thoughts away from self. Thanksgiving is one of the avenues through which the soul finds a larger field of expression. Man is filled with a certain

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spirit of gratitude naturally, but he does not express it habitually; in consequence, the substance of his inner life becomes crystallized, and the man is called calloused and indifferent, when he is merely in soul lethargy. Giving thanks to God and being thankful for the joys of life in their many forms, marshals the lethargic ideas and there is a stirring to action of the whole man. That is, the idea of the all-providing One always expressing, and always giving of its bounty, multiplies and increases in mind and affairs the unseen, yet natural resources of man.

Are we giving thanks unto this all-bountiful Giver for all the good that has come to us? Are we, in other words, fulfilling this law? If you go through life taking everything without gratitude, without thanksgiving, you will not find existence very rich, no matter how great your material possessions. It will be a very dry, chippy sort of existence. But when you get warmed up with gratitude, and your heart begins to flow forth to the great Giver of all good for his many blessings, then you multiply that Good in your own consciousness and the Good in you begins to express itself in many ways.

Here is another manifestation of the Law: Whatever we send out comes back to us multiplied. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom." So it is absolutely necessary to our well-being that we express gratitude; that we daily give thanks unto God for his bounty, if we would keep the Divine Law. By giving thanks for the good, we pile it higher and higher, and the more things we can think of to give thanks to God for, the larger world we live in, and the richer it will be in actual possessions.

Some people make it a practice to give special thanks for financial prosperity. But things are not the highest and best of your goods. The promise is that you shall have everything, if you follow Jesus Christ. It is in the Law that there shall be no lack of any kind;

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but there are greater blessings than money and houses and lands. There is the blessing of the consciousness that Life is eternal; there is the blessing of Love; there is the blessing of knowing that all the inner principles of Being are ours in a larger measure than we have even dared to hope. We have not appreciated them, because we have not understood the character of Being and our relation thereto, and not understanding, we have not been grateful. But now that we understand, we cannot help being grateful.

Then, let us cultivate this habit of giving thanks, lifting up our thoughts and words to the Spirit of Plenty, of Prosperity, of Joy, of Love, of Power, of Strength—of everything that enters into life, and do it because we love to express the joy of living in a universe where the law of success is so easily operated.

The bliss of existence is to get into that spiritual consciousness where everything is done through Love! Working under compulsion is drudgery. And, oh the burdens that men put upon themselves through thinking that they are doing their own work and that they are responsible for its success! Begin at once to give thanks that you are working for the Good; put all responsibility where it belongs—on the Good,—and you will be successful and free. Every business man should dedicate his business to God and thereby escape the failure that eventually overtakes ninety-five per cent of all business enterprises. No man can fail who gives thanks daily to the omnipotent One for his presence and power in all his affairs.

Now, if you knew that there was an ocean of life always all about you, and that all you had to do was to open your lungs and breathe it in, would not you be happy and glad and grateful for that great Life? Certainly you would. Well, that great ocean of Life exists right in the closest proximity to your consciousness, and you can take it into your life in unlimited quantities if you recognize and give thanks for it. Instead of open-

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ing your lungs and breathing it in, you open your mind and take it in. It is a mental inspiration. Jesus likened the Spirit to the wind; you can see the effects but not the cause. But the Spirit is present in fuller degree than the air. If it were in any degree absent, life would instantly cease. And we can be spiritualized by just opening our minds and saying, "Spirit, I thank you for this Life, for this wonderfully increasing Life. I thank you for the understanding that Life is continuous; that Life is vitalizing; that Life has in it no cessation or lack of any kind." Take those kinds of thoughts and breathe them into every part of your body; give thanks unto God, unto the great Giver of Life, and you will understand what it is to be a new creature in Christ Jesus. Christ is that Spirit which was implanted in us in the beginning, and Jesus is its Divine Expression. Jesus was in perpetual thanksgiving, and he proved the law of increase in his so-called miracles of multiplication of Substance. This ability was an extension of the law of thanksgiving. The average man does not see the possibility of increase through the law of gratitude, and consequently never gets beyond mere intellectual thanksgiving.

So, if you want more friends, if you want a larger love, you must recognize that God is Love, that that Love is waiting to be expressed in you. Love is here, as the air is here, expecting you to breathe it in and express it through your heart in loving-kindness—looking to the welfare of your neighbor before your own. By so doing you will develop a large love atmosphere, and when people come into your presence they will feel the divine sympathy which you unconsciously radiate.

Sympathy cannot be measured with a tape line, but we know that it exists, because we can feel it. Sympathy rightly expressed, is a great power in soul freedom. But a Divine Intelligence is necessary as a companion to sympathy. Never sympathize with negative conditions in yourself or others. Even Jesus was weak, weeping when he sympathized with Mary and Martha

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over the apparent death of Lazarus. But when the life-giving power of thanksgiving came to him, his words, "Father, I thank thee that thou heardest me. And I know that thou hearest me always," brought rejoicing where there had been sorrow.

A spirit of gratitude and thankfulness is a mighty help, when one is working out difficult problems in mental therapeutics. We get many letters, in our Silent Unity work, from people who want to know the lessons in the back of the book before they have studied the "a, b, c." We are sometimes nonplused, but then we remember our Resource and we give thanks for Infinite Wisdom. We bless the Spirit and keep it up day in and day out. We stick right by our Principle, and victory follows. A stupid person can become unusually intelligent by thanking the all-knowing One for its intelligent expression in him. Gratitude and thankfulness open the mind, and an influx of some kind always follows. To be sincerely grateful for temporal favors increases them. When your gift is gratefully received, your silent blessing goes with it, and you are moved to further expressions in the same direction.

If you start out with a right idea, that idea will do its work in you. Men do not give their ideas due consideration. Ideas are dynamic, and they make or break the man. Millions of people are being carried away today by ideas. They are not conscious of the generative force of ideas, and they become slaves to them. When ideas run riot and take control of the mind and act independently of *I Am*, the man is unbalanced. All men who are not worshiping God are lacking in poise. When you put yourself, in daily thanksgiving, into the presence of the one great Giver of all Good, and begin to be grateful along all lines, you are a new being; you have entered into a new world; you are not the same man or woman that you were before you acknowledged the Father as the Source of all that you are, and, above all, you are master of your ideas.

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Thanksgiving and praising, the lifting up of the heart and mind to the Infinite Resource, is a necessary step in regeneration. The conservation of the body's finer essence in the seminal seed, and its transmutation to soul energy, must be accompanied by this inner union of God and man through the prayer of gratitude.

Then let us give thanks for our many blessings. Give thanks to God for everything that you have, and for everything that you do not have that you want. Give thanks that you have received, and you will receive. Pile up in the ideal those things you are in need of, and your Spirit-Father will make them Substance unto you.

"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee."—Daniel 2:23.

And Daniel (with his windows open toward Jerusalem) kneeled three times a day, and prayed and gave thanks before his God.

"It is a good thing to give thanks unto Jehovah, And to sing praises unto thy name, O Most High; To show forth thy lovingkindness in the morning, And thy faithfulness every night."—Psalm 92:1, 2.

"In everything give thanks: for this is the will of God in Christ Jesus."—I Thess. 5:18.

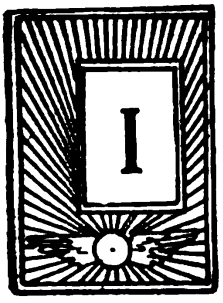
We only know our relations to God through our relations to each other. . . . The garden of Eden surely exists still on earth for those who have faith and purity enough to believe in their own honors.—*Charles Kingsley.*

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving.*

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THE GRATEFUL HEART

A. G. A. A.



HAVE been meditating on the power of a grateful heart, seeing that the good things that have come to me in life (and they are numerous), are owing to the fact that I have been gifted with a heart that readily responds to the thought of having received. Wherever I have traveled in different nations, I have always been surrounded by friends high and low, love and gifts of all good things in abundance. Others who seemed to be left "out in the cold" have begged me to tell them how it comes about, but until very recently I did not realize that my treasure is a grateful heart.

In being grateful one sees good in abundance all the time, everywhere and in everyone, and this gratefulness returns the good to the one who sees it. A grateful heart is one of the great secrets of happiness; a grateful person must necessarily feel happy, must feel that he is ever receiving, and must ever be embarrassed by the mountains of good things which come to him, feeling he can never give enough in return; he perceives only what he receives and never notices what he gives. I have felt almost overwhelmed at times by the gifts that come to me, not understanding that I was giving anything in return. The strangest thing of all to me was that everyone seemed to want to do something for me and to be so grateful to me for something that I was quite unconscious of having given. Today I see that the spirit of gratefulness in me has been expressing itself and giving out ideas of pleasure, happiness, joy, love, abundant riches to all around me, so that my associates receive and are benefited by them.

The effect of the grateful heart was very clearly brought to my notice some years ago, during my student

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days in Berlin. A lady of means and with a generous disposition, was continually making me presents of one sort or another, even trips to other countries; when I remonstrated with her one day, affirming that she was giving me too much and that I would rather that she should spoil others a little more, she answered me with these words:

"Oh, no! You see, I am really an egoist; I give to the one from whom I receive." I, in astonishment, remarked, "But I do not give you anything in return." She replied, "Oh yes, you do; you are always so grateful for the least thing, and your gratitude seems greater to me than all I give. The other people of my acquaintance just say, 'Thank you,' and take it as if they had a right to it; whereas with you, I enjoy my gifts, seeing the joy and pleasure and gratefulness in you."

Almost the same experience came to me while in Paris with Miss A, a friend of mine. A rich friend of hers, a Mrs. B, was always inviting me to operas, concerts, theatres, etc., but did not invite my friend. We both wondered at this, and I felt rather uncomfortable, as I should have liked for Miss A to enjoy them with us, but naturally could not ask Mrs. B the reason for her actions. One evening, while thanking her and saying good night, she remarked, "What a pleasure it is to take you anywhere; you are always so grateful; I feel you thank me too much. You see, I like to have the company of those who show that they can also enjoy. I formerly invited Miss A, but she often never even said 'Thank you,' taking it as if it were something quite natural and to which she had a right. I resent persons thinking they have a right to me or to my actions, in any way."

On returning home I explained this to Miss A, and she said, "Why, yes, I think it is nothing more than she should do; she is rich, and invites because she has a pleasure in doing so. I do not thank, purposely, thinking it shows a deep friendship on my part, and that I

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regard her action as if it came from my own family. I would not thank my mother or father for such favors."

This point of view was quite new to me and I could not understand it, as she is one of the best of girls. But I am sure it is not right, as in not expressing, in holding back, she was not exercising the faculty of increase, and so could not receive as she ought. I have heard her complain many times since (seeing that she was not able to express properly in the art she was studying), that God had given her feelings, but not the power of expressing them, such as he had given to me and to others. She envied us the ease and simplicity with which we expressed ourselves. I thought that if she had only been simple, if she had always expressed herself in gratitude, that she would have opened up the way in herself for all the good that she desired. In the cases of most people whom I have known to be lacking in love and the good of life generally, I observe this same cause. They were taking things as their due, and were not exercising their faculty of expression and increase, which is gratitude.

God gives us ideas, and our work is to express them; if we do not exercise expression we cannot have the increase. We should be grateful and thankful for all we receive. We should be grateful, if only that we are alive; we should give thanks for all the possibilities that lie before us in the one Idea of Life. In analyzing all the good I have received, I learn that the great point is that I always have seen other people giving and wanting to give. I am sure that giving is the real faculty of everyone, from the exercise of which we have the greatest pleasure. For instance, persons who have had the reputation of being miserly, of never giving to any charity, have continually given me for different benevolent works in which I was interested, without my demanding anything, and I have seen the flush of pleasure spread over their faces as I thanked them and said, "How good you are!"

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A lady complained to me not long ago that she never received, but said, "I am always giving." I thought how grateful she ought to be to have things to give, and I tried to show her that if she had not received she could not have given. I told her that my case had been the contrary to hers, as I felt I was always receiving and never giving enough, and that evidently the reason was just in the way we had of looking at it. I advised her to put all her thought into what she was giving, and that I was sure she would find the giving and receiving was then well balanced.

At the present time, I am enjoying the gift of a delightful holiday at the seaside in France. From my window I enjoy a magnificent view overlooking the sea, and as I look I behold the "face of God" expressed everywhere. He is looking at me from the sea and telling me "I am in the beautiful fort, in the surrounding mountains, in the boats that come and go, in the music that the winds and the waves make."

A feeling of gratitude wells up in my heart for the privilege of being able to see this wonderful vision and to receive it. Wherever I cast my eye, I receive. In my room, everything is giving; the water with which I bathe, my toilet articles. I must be grateful, and I am. At times I have to stifle the old feeling that I am not giving, and recognize that in Truth my gratitude is the only return that the Giver demands; that the best that I can give is to express, and so spread the thought of gratitude and recognition of Good received in the world. I fully understand the idea that Unity teaches, that thanksgiving is the channel which brings the increase, augmenting all that we have. By the rich spirit in us, thanksgiving is necessary to all demonstrations of God's ever present substance of abundance.

I have sped by land and sea, and mingled with much people, but never yet could find a spot unsunned by human kindness.—*Tupper.*

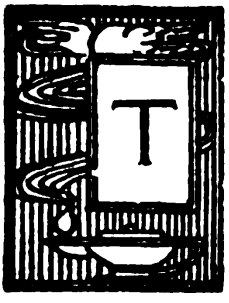
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SPIRITUALITY: OR PRAYER AND PRAISE

Lesson Seven

ALICE RUTH

"Praise God the Good is everywhere.
Praise to the Love we all may share,
The Life that thrills in you and me,
Praise to the Truth that sets us free."



HE volunteer choir sang these words at the close of Rev. Seamour's morning address. After the benediction, many of the congregation lingered about the platform. At the request for Unity hymns, Rev. Seamour selected, among those most used at Unity classrooms, "Count Your Many Blessings" and "I Am His Image." After a half hour spent in singing these and other hymns, dinner was announced and all repaired to the tables under the big tent-roof. By mutual regard for Unity principles, meat was left out of the menu, and those accustomed to eating it were surprised that a delicious and satisfying meal could be served without it. There were salads in great variety, but no animal fat entered into their composition; olive oil and peanut oil were substituted. Brown gravy was made tasty and rich, with vegetable oil; baked beans, with undeniably meaty flavor, were enriched with corn oil.

Even the cakes and the pie crusts were not indebted to a deceased animal for their flakiness. Mrs. Lovejoy provided a huge nutloaf, that, as a meat substitute, left nothing to be desired. Indeed, the meatless dinner was due to her activity in phoning receipts around the community, for she had a vegetarian cookbook, and at the end of the meal she received orders for many cookbooks like her own.

The leaven of Truth was working.

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A brief period of sociability and recreation followed the dinner, and then the people assembled for the afternoon address.

Rev. Seamour took up his subject directly: "Spirituality; or, Prayer and Praise."

A special significance is attached to numbers used in the Bible, but to none other more than to the number twelve. There are the twelve sons of Jacob; twelve disciples of Jesus Christ; twelve tribes, and twelve foundation stones.

There are twelve faculties of mind, which are manifest in twelve centers of consciousness, in the body of man.

The overcomer shall sit on thrones judging the twelve tribes of Israel. These are the twelve mind centers in the consciousness of each individual.

Christ represents the Spiritual man, and his disciples are the twelve faculties of that man. The thoughts of God are in Divine Order. Each disciple represents a faculty, or center of consciousness.

John is Love, located back of the lower part of the heart; James is Judgment, at the pit of the stomach; Phillip is Power, at the root of the tongue; Bartholomew is Imagination, between the eyes; Thomas is Understanding, located in the forehead; Matthew is Will, also located in the forehead; James, the son of Alphæus, is Order, located at the navel; Simon, the Canaanite, is Zeal, at the base of the brain; Thaddaeus is Elimination, lower part of back; Andrew is Strength, at small of back; Judas is Life, Vitality, at the generative center; Peter is Faith, and this is located at the pineal gland, in the center of the head. Jesus is Spirituality, at the top of the head. This is the location of the superconscious, or Christ-Mind. It is said that Jesus called his disciples unto him. When he had some special work to do he called Peter, that is Faith, and John, that is Love, and James, that is Judgment. He had need of all those faculties, just as we have. He went up and

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down Judaea, preaching the Gospel, casting out devils, healing the sick and raising the dead; so must we do this same work in the body temple. We must go to each center of consciousness, and speak the words that will strengthen and raise it above the sense consciousness to the superconscious realm.

We may direct our attention to the Faith center and pray, "Increase my consciousness of faith in the all-providing Substance of Spirit." At the center of Understanding, affirm, "I am illumined by the light of Divine Wisdom." Direct the attention to the Will center, also in the forehead, and speak the words, "Thy will, not mine, be done." At the center of Imagination, between the eyes, make this statement, "Thou will keep him in perfect peace whose imagination is stayed on thee." At the Power center, at the root of the tongue, affirm, "All authority hath been given unto me in heaven and on earth"—that is, in mind and body.

This is the dominion and mastery that was given man in the beginning, and though he lost sight of it, he still has it if he will use it, and this is the way to regain it.

Man comes into the consciousness of his mastery over these centers by going to each with the fitting Truth statements. All the bodily functions are thus educated and trained to obey the Spirit, and these twelve faculties are exalted to that high spiritual center symbolized by the "upper room," where the disciples gathered to meet their Lord, Jesus Christ. So we call our twelve faculties to the spiritual center at the top of the head, to commune with the Christ. Here we wait upon the Lord with praise and thanksgiving. Not that God needs our praise; but that state of mind strengthens us. It is the law that the thing we praise is increased unto us. We praise the perfection of the impersonal Life, Love, Intelligence, Power and Substance, and, through praise, these qualities manifest in us in ever-increasing measure. It is good to praise ourselves, for it brings us strength and

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joy, and in praising self we honor God, the real Self. We may increase our wisdom, judgment and capability, by praise. We may praise the earth and growing things, and they will respond through the Law, by yielding abundance.

Whatever good thing we desire, the effective prayer to offer for it is praise and thanksgiving. While we pray to the God within, because God is individualized in each of us, it is good to remember that God is everywhere. As Substance, called by modern science, universal ether, he permeates all things, and there is a Substance center in man located in the solar plexus, near the pit of the stomach. Of this Divine Substance there is no lack; it is that out of which all things are formed. Our minds lay hold of this Substance and praise it into form, according to our desire. Man can praise and bless health in himself, until he realizes it. Surely, the law of praise is most practical, since we may use it to advantage in all our affairs; it is the highest form of worship.

Jesus said, "Ask, and ye shall receive, that your joy may be made full." True joy is not found in a change of location or in outward environment, though they may bring us momentary pleasure. Permanent joy comes from a conscious union with Divine Mind.

Those who leave God out, and look to some wise man, to some fortune teller or medium for guidance, are ever searching and never satisfied; they limit their own power. Why not meet the requirements in the attainment of a larger consciousness, by seeking first "his kingdom, and his righteousness" and having "All these things . . . added"? Why shrink at the thought of meeting God? It is not God's will for man to suffer; every law of God that man obeys enhances his joy and satisfaction. It is not God's will that man should die. Jesus came "that they may have life, and may have it abundantly." As he overcame death, so may we; this

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is a stupendous claim, but Christ said we should perform even greater miracles than he.

By prayer, the use of the spoken Word, and the Divine Spirit's guidance, we are learning to put off the "old man" [mortal consciousness]; we are learning to put ourselves in right relation with Divine Law, that we may be transformed by the renewing of our minds.

Through mind, we are given power to control our bodily conditions and environments. It is of the utmost importance that we have a knowledge of Divine Law. Absolute knowledge gives us reason for a firm faith. Through knowledge, we are able to redeem our bodies from death by transforming them, like unto Christ's glorious body. This is done as has been shown, by the word spoken in prayer, or in communion with God. We have learned how to touch the Divine One, not by reaching out with physical hands to contact a limited, personal God, but we make the Spiritual contact, and we may abide in the continual consciousness of his presence.

Jesus said, "Whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Much depends on believing. Mortal, or carnal mind, reasoning from gross material concepts, is skeptical; but the spiritual mind transcends the carnal, and it discerns the law that in Spirit every demand is instantly granted; it stands firm in the belief, with unwavering faith perceiving the visible form of the thing desired, and giving thanks for it.

Carnal mind bars the answer to prayer, by speculating on how long it will take to accomplish the desire and the probable manner in which it will be done, if it ever is done.

God is Mind, and Mind is not limited to time nor space.

Now let us pray the fervent and effectual prayer of praise and thanksgiving, knowing that, "The inexhaustible Resource of Spirit is equal to every demand."

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TRAVELER'S HYMN

IMELDA OCTAVIA SHANKLIN

I praise thy presence, O God.

The joy of thy presence within heals me.

The joy of thy companionship within and without, makes me glad, through and through.

The air speaks to my ears; it is as thy whisper. I am filled with joy at the sound of thy voice.

In the stillness of the night, when the world sleeps, I hear thy voice again, and I rejoice in thy steadfastness.

The windflower smiles at me through the faint warmth of spring. Thy face looks through its face. I laugh in the happiness of thy approval. When I laugh, I hear the ripple of thy voice within my own; the sound of it increases my joy.

If I pray upon the mountain peak, thy words blend with mine. My prayer is established, and I exult in heart.

In the stillness, I feel thee moving softly in my soul. Then I keep quiet, that I do not drive thee into retreat.

When I inhabit the solitudes, thou art by my side. When I travel the thronged places, thou art by my side. I am jubilant in thy company.

The stars light my path by night, the sun by day. Their radiance is the effulgence of thy countenance, and I sing in the ecstacy of my rapture that thou art always looking upon me.

At noonday I rest in the shelter of thy presence. When I walk, thy feet keep step with mine.

When storms sweep the landscape, thy lightnings show me where to set my foot. Thy thunders speak thrillingly to me.

Because thou art my companion, the hoar frosts spread jewels and the dews emblazon rainbows about me.

I go rejoicingly forward, for thou art my future and my past.

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THANKSGIVING DAY

Let all pleasures be more pleasant,
Let all grief with help be nerved,
Let all blessings praise their sources,
With the thanks that are deserved!
Every spirit should look heavenward,
Every heart should tribute pay,
To the Soul of souls that treats us
To the Grand Old Day.

—*Will Carleton.*

Yet it is meet and proper that a nation should set apart an annual day for national giving of thanks. It is a public recognition of God as the Author of all prosperity. It is the erection of a memorial to the honor of him who has led us through another year. The annual proclamations which call to the duty of thanksgiving are calculated to remind the people of their indebtedness to God, to stir in their minds and hearts emotions of gratitude and praise, and to call out thanks and sincere worship which otherwise might not find expression. But if the observance of the day be not marked by real remembering of mercies and by real lifting of hearts to God in thanks, what blessing can possibly come with it?—*J. R. Miller, D. D.*

Let us, then, as good citizens, as believers in God, gratefully keep Thanksgiving Day. Let us crowd to his sanctuaries, and praise God, from whom all blessings flow. Let households and friends gather about their firesides and well-spread boards, and let charities to the poor brighten and commemorate the day, that it may be to us all long a pleasant memory.—*J. B. Walker, D. D.*

No, there is nothing that should hinder the praises of God's sons and daughters on Thanksgiving Day. We are much too prone to sadness; not overserious, but overmelancholy. In the Talmud we are told of a

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stringed instrument that hung over King David's bed in such a position that when the pleasant north winds blew in the night it sounded sweetly of itself; "and he forthwith arose and occupied himself with the law until he saw the pillars of the dawn." Our lives are environed with God's goodness. We sleep in the midst of untouched harps of blessings. Let us arise and sweep their strings on this Thanksgiving Day.—*David J. Burrell, D. D.*

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—*Phillips Brooks.*

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.—*James M. Ludlow, D. D.*

For the fruit of the time of our toil;
For whate'er we have fought for;
Whether born of the brain or the soil
Be the meed we have sought for;
For the gifts we have had from His hand
Who is Lord of the living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!

—*Clinton Scollard.*

Do not go to the garden of flowers!
O Friend! go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals of the lotus,
And there gaze on the Infinite Beauty.

—*Kabir.*

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OUR DIVINE INHERITANCE

THELMA G. HOLDER

"Son, thou art ever with me, and all that is mine is thine."—Luke 15:31.



LL DOWN through the ages, man has been hampered with the ideas of inheritance, family peculiarities, or other forms of adversity and limitation. He has considered such adversities handicaps that he could never overcome,—which must be endured as the inevitable. Now we are living in a new, scientific age, an epoch of freedom. The world is waking up to the glorious opportunities and advantages at hand. Each individual is expressing more freely, more fully, the thoughts and ideas that have long been dormant, and behold the splendid results!

Man is beginning to cast aside the narrow idea of family inheritance, and to know that in spite of what his family was, the individual life may be successful. Even the world of appearances is becoming alive to that fact.

Since even the worldly-wise is waking up to self expression, think how splendidly we who know the Truth of Life, (that we as sons of God), can show how wonderfully the Truth may be applied! We know that there is but one Mind, one Presence, one Power in the whole universe, God the Good. In that Good we "live and move and have our being." Since God is all there really is, of course there is nothing else, nothing but Good. Think of it! If, every moment of the day, we were conscious only of Good, then we would never be offended, would never be cross or un-Godlike in any way; we would recognize all men as God made manifest to the world, and all things as working together for our good. This is just what we must do to realize the fullness of our inheritance of

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perfect Life, Love, Joy, Wisdom, Truth, Intelligence,—All-Good.

"Things which eye saw not, and ear heard not, And which entered not into the heart of man, whatsoever things God prepared for them that love him." We cannot begin to conceive all the abundance that is ours, until we consciously use to advantage that which we already have. If someone gives you something, you do not have to earn it; you receive it. So it is with our divine inheritance; the Father gives it freely, lovingly, and yet few of us are ready to receive it. We overlook it, in our hurry and worry of struggling for a living, working and striving, thinking everything is so hard. You hear people continually say, "Life is so hard! What are we here for?" First, life is not hard; it is a joy to the man who delights *himself* in the Lord, as the strength of his life. Second, we are all here for one purpose—to express more fully that perfect God-Life which we are, and to show that we have dominion over all the earth [all adversity].

Irrespective of what you may think you are, or of what others may say you are, you *are* the embodiment of All-Good; the highest is your birthright, and you are visibly present on this planet to express the Good.

Remember, too, "Call no man your father on the earth: for one is your Father, even he who is in heaven." Here is your positive proof that you inherit only God qualities. As the great Teacher said, "I in them, and thou in me, that they may be perfected into one." There is but one Being—Good, and "When ye have lifted up the Son of man, then shall ye know that I am he." When you continually behold the perfect One, then shall you know that it is true that you are God made manifest to the world, for then the Son of man is perfected, since we become in expression like what we persistently behold as our ideal.

Truth is not a sentiment, nor a theory; it is a principle. It is Life itself; and our birthright, as spiritual

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beings, is ready for us to use whenever we are ready to receive it. Anything not good is not true,—is nothing, and we are too intelligent to waste our time thinking about nothing.

"All things whatsoever the Father hath are mine," and all mine. There is no limit to our abundance of all good things. If there has seemed to be a limit, it is because we have placed one ourselves, for, since "All authority hath been given unto me in heaven and on earth," we can do anything we desire. Let us be vigilant to use our power for good purposes.

The largest conception of a kind, generous, earthly father, does not begin to express the qualities of our Father, God. If we would only think of him as being with us always, put our trust in him, know that no good thing will he withhold from his children, then I am sure we would all be joy-full, for our delight would be in God, the Good.

Learn to know from experience the joy and peace of realizing the presence of Good, continually with us. Learn to rely on God, not on any one person; let the Father do his work; receive the abundance ready for you now; commune often with the loving Father, putting your confidence in him, and verily I say unto you, your joy shall be full, and the Father will glorify you with the glory you had with him before the world was, before you became confused in the world of appearances, and the light of your countenance will guide you into the path of Truth.

What is the world, O soldiers?
  It is I:
I, this incessant snow,
  This northern sky;
Soldiers, this solitude
Through which we go
  Is I. —*Walter de la Mare.*

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THE QUIETNESS OF GOD

GEORGE CROUCH

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."



OW MANY people there are who desire to get ahead of their fellows, to reach the North or South Pole first, to reach the highest point in the air, to break the record for speed, to gain some official appointment, to invent and patent some new luxury! In every phase of life, this incessant struggle is going on, and how persistent is this stubborn ambition of man to rise!

Jesus said, "Consider the lilies, how they grow: they toil not." They make no effort to become things of beauty and joy, but expand to loveliness under the influence and power of God. They make use of God-power in quietness and without ostentation, or noise, or bustle.

The strong character among men is usually the quiet, unpretentious man, and the child of God is quiet, strong, and simple. He trusts God in all matters of life, and his confidence produces quiet strength. The weak character is like a reed tossed about by the wind and bent in every direction. He lacks the quietness of God, which alone can give him poise.

"Whoso hearkeneth unto me shall dwell securely, And shall be quiet without fear of evil." This beautiful promise of assurance to "dwell securely" and have no fear of evil, comes to man conditionally—that he listens to God. Man must wait patiently on God, hearkening to the still, small voice in his heart. Then God will give man his heart's desire.

Man becomes right, strong, and confident, as he is willing to listen to God; he becomes righteous, right with God. "The work of righteousness shall be peace;

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and the effect of righteousness, quietness and confidence forever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."

There is no need to struggle for anything in this world, and more particularly no need to endeavor to overcome others in the race. Everyone will arrive if he faints not, as we are members one of another. The cause of so many failures in the world is that men struggle, and their struggling leads them away from success. All things we see or know are combinations, combinations of God. Nothing exists independently. Everything coöperates to an end, and the end and the beginning are the same—God; God everywhere; God in everything.

The combination of God called man,—the divine spark and the physical quota,—is subject to controllable laws, which are inexorably fixed. Man's life is fixed in God, and being partaker of God's life, he is able to control and adjust these laws to suit his divine need. The divine in man is, "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

If man struggles, and pants, and labors for himself on the assumption that he is one, a unit, or an independent identity, then he is making a mistake. Man is one with God. He has union with God, and God is all,—all mankind, everything, of permanence and goodness.

Oneness is complementary. Oneness is collective, a combination. Oneness is that state of life where nothing can exist of itself. To be at one with God, is to put on incorruption and to have that meek and quiet spirit which is of such great price and value in God's sight. Study to maintain the union with God which solves every difficulty, which satisfies every aspiration and desire.

If a man sits still in the quietness of God, un-

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resisting towards insults, anger, or hate, nothing can affect his strength. A quiet answer turneth away wrath, and a still and peaceful demeanor turneth an enemy into a friend. God's quietness standeth forever, and the man who abides in this quiet brings peace to all with whom he comes in contact.

"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." This exaltation of God, and the supremacy of his children will come—indeed has already come on the earth. "Thy kingdom come. Thy will be done, as in heaven, so on earth." Man has only to open his eyes to see how all things, all movements, all peoples are becoming agencies of the kingdom. Influenced by the peace of God, men are finding, in him, rest for their souls. "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart: and ye shall find rest." Give up all struggles, all fighting for self, and become meek, and lowly, and restful. Get the quietness of God into your life, and you will have the peace which passes all understanding, a peace which can never be taken away.

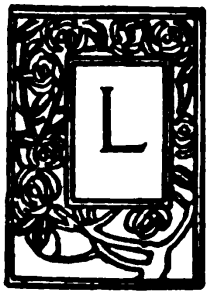
THANKSGIVING PRAYER

We thank Thee, our Father, that Thou art light and in Thee is no darkness at all. We thank Thee that with Thy coming a new song is put into our mouths,—even praise unto Thee. We dare to hope because Thou art with us. We can be brave because Thy presence gives us courage. Teach us the meaning of the sunshine, the song of the birds, the message of the flowers, the manifestations of Thy will in the daily events of history, that we may know that the greatest fact in the universe is God, that the sweetest fact in the universe is that "God is love," that this God of power is our Father, and "no good thing will He withhold from them that walk uprightly." Amen.—*Charles L. Mead.*

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CHRIST AND HIS KINGDOM

MAUDE BURT MCCALL



ET US consider the testimony of an eye witness to Christ's life and work. The apostles wrote of Christ from their intimate personal association with him. They were his daily companions. They lived with him, talked with him. Their accounts of his comings and goings, and of his teachings in the gospels and epistles, bring him very close to us, almost into personal contact. It is just as if a friend in France should have written about his daily associations with Marshal Foch. The great one would have become very real to us. We would have seen him and believed in him as the friend saw him and believed in him.

Read, then, what Peter has written in his letter to you and me about Christ, whom he knew in all the intimacy of discipleship.

II Peter 1:16-21 (King James version).

16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(You remember that Christ took Peter and James and John up into a mountain with him. While there he was transfigured. His face shone as the sun, and his raiment was white as light. A bright cloud overshadowed the company. It was a voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased.")

19. We have also a more sure word of prophecy;

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whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Since Peter bids us take heed to prophecy (verse 19), as another witness for Christ, let us turn to the prophet Isaiah 9:6-7.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah made his prophecy more than seven hundred years before the birth of Christ. Peter wrote his epistle about sixty years after the advent. But is there not a witness for Christ still nearer, still closer? Peter suggests one. He says (II Peter 1:19), "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." What is the day star which is to arise in our hearts? Who is the child that is to be born unto us? The star and the child are one and the same witness. They are a witness greater than prophecy, greater than Peter, nearer than hands and feet, closer than breathing. The star, the child, is the Christ, the spiritual man within each one of us.

Isaiah has compressed the whole truth about Christ and his kingdom and its establishment, into the two

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verses quoted. It is an inspired message, given directly to each one of us. It is so simple that he who runs may read.

During his ministry, Christ told Nicodemus that man's second birth came from above [within], that it was of the Spirit. The birth of the Christ within us is like the rising of a star. It is the uncovering of something that already exists. It is the awakening of the mind, or consciousness, to a knowledge that man is more than a physical body with five senses, through which he looks out upon a material world. It is the becoming aware of something back of, or beneath the appearance. The birth of the Christ is the realization that visible man and the visible world are not the whole of the universe. It is the realization that there is an invisible man and an invisible world, that these are the realities, and that all true knowledge is derived from them. The realization is faint at first. It is as an infant, compared with a man of full stature. It comes as a dissatisfaction with old beliefs and old things. One's whole being yearns for a gratification that the world cannot give. It is the Christ within, gently leading one to seek him. Unto each one he must come sometime, somewhere.

"Unto us a son is given." The son of whom is given? The Son of God. John says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) In truth, in reality, God is all there is. He has only himself to give. Hence, in giving us his Son, he has given us himself. In another writing, Isaiah calls the Christ Immanuel, God with us. (Isaiah 7:14.) The Son, the Christ, is God in, or, with man.

Note the word "given." The Son is a gift to humanity. He comes unsought. We do not have to search for him, or barter for him. We have only to open our minds and hearts to receive him.

Before Isaiah enumerated the child's names, he

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states the Son's mission. "The government shall be upon his shoulder," the prophet writes. The responsibility of the government shall rest upon him. He shall be ruler. He shall be accountable for the administration, just as President Wilson is answerable for the government of the United States, or as a provost is answerable for the government of a great university. What is Christ's government? Is it a temporal kingdom, the setting up of a nation? He himself assures us that his kingdom is not of this world. (John 18:36.) If it is not an earthly kingdom, then it must be a spiritual one. Where is it? Let us anticipate the next verse for an answer.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." Who is David? Hebrew names all have significant meanings which lend themselves to the correct interpretation of Scripture. David denotes "the beloved." Of the increase of his government and peace there shall be no end upon the throne of *the beloved*, and upon his kingdom. Who is the beloved? You are the beloved. I am the beloved. The wounded soldier in the reconstruction hospital, who has borne the brunt of the battle in the thick of shot and shell, is the beloved. The magnate, seated safely at a mahogany desk in his private office, is the beloved. The Englishman, the Chinaman, the Eskimo, the South Sea Islander, the black man, the red man, the white man, is the beloved. Christ's kingdom then, is everywhere. Everywhere the beloved man is. Christ has no favorites. His throne is the heart of each. He rules over the mind, body, affairs or circumstances of each. This is the kingdom, threefold.

"Wonderful," Isaiah calls him. Yes, he is the same wonder worker today for us that he was for those in the days of old, in Judaea and Galilee and Samaria. He can find your very own place for you in the world, though from present conditions it would seem impossible.

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He can guide and direct and increase your literary talent, which is seeking an expression in poetry or short stories. He can bring the patron to you who will make your musical career a success. He can bring the most beautiful harmony out of the greatest confusion, or remove the latter from your life entirely. Just receive him, and let him work the wonders.

What a "Counsellor" he is, too,—greater than any human friend, greater than the greatest lawyer. There is no long waiting in an outer office, with other anxious clients. There is no exorbitant fee to pay. Just ask for the wisdom you need to solve that business, domestic or social problem, and receive it.

He is "the mighty God"—powerful, royal; rich, not poor. He can break down all limitations, mental, physical, circumstantial. He can open prison doors, remove stones from the sepulchers that entomb us, and trample error into the dust. There is nothing that is impossible to him. Follow him, trust him, obey him.

He is the everlasting Father. There is no confusion in the prophet's mind between Father and Son. He says, "Unto us a Son is given," and then calls him the everlasting Father. The Father and the Son are one. Friends and loved ones may come and go, world after world may pass away, but a tender, watchful Father's love is enthroned in the center of our beings, that is the same by day, by night, in June or December, today, next week, next year, forever.

Christ is "The Prince of peace"—again an heir of royalty. How our hearts have longed for a worldly peace, to end the recent years, war ridden. Yet an everlasting heavenly peace abides within, for which we neither have to fight nor shed blood. Accept it. It is a gift.

The measure is heaped up, pressed down, shaken together, running over. Isaiah assures us that of the increase of his government and peace there shall be no end upon the throne of *the beloved*, and upon his king-

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dom. No end of wonder, of wisdom, of power, of love, of peace in our kingdoms—our minds, bodies, affairs! The thought staggers the imagination. No end of wonder, of wisdom, of power, of love, of peace. When? In another incarnation? Where? In another world? No! Now! Here! Why, oh, why are we content to be pygmies, when we can be giants, paupers when we can be princes!

The increase of the government comes to set the kingdom in order and to establish it. It comes to destroy confusion, to fix the kingdom, to make it stable. The government of the kingdom abandoned to Christ but for a day, bears abundant fruit. First there comes a sense of stability, a feeling that one cannot be overthrown—and this in a world changing so rapidly that one cannot keep pace with it. Task after task is performed with new efficiency. Things left undone last week, or the week before, present themselves and demand to be finished. The urge from within cannot be resisted, and the kingdom is set in order. Probably one finds at one's very hand an article for which one has the greatest need. It had been overlooked before. The day long, one has felt bouyant, yet serene. Night comes, and with it a satisfying sense of work well done, of a day well spent. How much of heaven could be manifested here on earth in three hundred and sixty-five such perfect days!

Further, the kingdom is to be ordered and established with "judgment," with everything in its right relation to every other, and with "justice," with conformity to truth and reality.

Is the establishment to be for a day, or a week, or a month? No. Isaiah says it is to be "from henceforth even for ever," for eternity, then; for the eternal now.

Who is to accomplish the wonderful work? Our little human personalities? No. We are just to let the

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"Lord of hosts" of all forces, bring to it pass. His yoke is easy, his burden is light.

How is the work to be done? Slothfully? No. Isaiah says the zeal of the Lord of hosts will perform it.

A great period of reconstruction is upon us. The world has need of wise, mighty, stable men and women. Let us determine, now, to abandon our daily living to the richness and the glory of the Christ-life.

We must not only be hearers and readers of the Word, but users of it as well. The illuminati, throughout the ages, have meditated upon the inspired words of Truth, as a means to their spiritual progress. For realization and manifestation, the use of Isaiah's message is invaluable. Here is a suggestive six days' study:

First day, Christ, the Wonderful, lives within me. The government is upon his shoulder. Of its increase and of peace there shall be no end in my mind, body, affairs, my kingdom. He orders and establishes my kingdom now, henceforth, forever. The zeal of the Lord of hosts performs it.

Second day, Christ, the Counsellor, lives within me, etc.

Third day, Christ, the mighty God, lives within me, etc.

Fourth day, Christ, the everlasting Father, lives within me, etc.

Fifth day, Christ, the Prince of Peace, lives within me, etc.

Sixth day, Christ, the Lord of hosts, lives within me, etc.

It is the thief who fears most that his goods may be stolen; it is the deceiver who fears most lest he be deceived by others; it is the one who speaks the harsh and unkind words who fears most lest he receive—and resents most—the unkind words from others. They who have the most kindness and goodness in their own hearts can see most clearly the kindness and goodness of intent in the hearts of others.—*Exchange.*

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SUNDAY LESSONS

LESSON 7, SUNDAY, NOVEMBER 16, 1919.

WITNESSES OF CHRIST'S GLORY.—Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

GOLDEN TEXT—*This is my beloved Son: hear ye him.*—Mark 9:7.

SILENT PRAYER—*I hear the voice of Wisdom, and the Son of Righteousness in me bears witness to the power of God in man.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint.

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The prayer of understanding, which is founded in unselfishness, sends out a very high and pure thought energy. All mental action radiates rays of light—they are now called by physical scientists "N-rays." Psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but of animals, plants, and even stones. Their claims have been considered chimerical, until within the last few years, when science has found that it can measure the force of these rays, and it is taking them into the realm of so-called *exact science.*

The character of the thoughts has all to do with the character of these rays. If the thoughts pertain to the things of sense, the rays are dark and weak; if the affectional and intellectual natures are active, they become highly colored and forceful; when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, and especially from the head.

To pray effectively one must have Faith [Peter], Love [John], and Understanding [James]. These accompanying the *I Am* [Jesus] in prayer, reveal the law of denial [Moses] and affirmation [Elijah], which eventually does away with the personality, and brings forth the Christ at Jerusalem, [City of Peace].

Faith, Love and Understanding are "heavy with sleep" when we begin our devotions, but they become awakened through the exercise of exalted thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within, in assurance of Divine Sonship.

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When conviction of the unity of the *I Am* with its Spiritual Source comes, there is neither denial nor affirmation, but simply *I Am*, Jesus. Telling no man the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from those of the material. The limited mind cannot grasp the powers of the unlimited.

DEFINITIONS OF TERMS USED

Thought Energy—The rate of action characteristic of thought.

Divine Unity—That unity which exists between all things as they are related to God, the Divine.

Temporary thought bodies—Bodies resulting from temporary, or limited, thought.

Body of Christ—The body which is the result of spiritual thought; it maintains its unity with Spirit, even in manifestation. This is first individual, and then universal, including all men.

QUESTIONS

1. What is "going up into a mountain to pray"?
2. Explain "N-rays."
3. What is the result when Faith, Understanding and Love accompany the *I Am* in prayer?
4. What is the result of an unenlightened faith?
5. When do denials and affirmations cease?
6. Are there any occult secrets to the spiritually quickened? Explain.

LESSON 8, SUNDAY, NOVEMBER 23, 1919.

JESUS CORRECTS JOHN'S NARROWNESS.—Luke 9:46-56.

46. And there arose a reasoning among them, which of them was the greatest.

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47. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,

48. And said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

49. And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.

50. But Jesus said unto him, Forbid him not: for he that is not against you is for you.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he were going to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

GOLDEN TEXT—*Grace be with all them that love our Lord Jesus Christ with a love incorruptible.*—Eph. 6:24.

SILENT PRAYER—*In our unity of purpose, we are all one in spiritual progress.*

In the realm of Spirit there is no relative degree of importance. All things, whether they appear great or small, play an equally important part in the universal scheme of spiritual evolution. A tendency to seek position or prestige is sure evidence that one is straying from the path of absolute Truth. Jesus Christ exemplified the right spirit in this matter when he called attention to the child. The child does not recognize rank, does not take account of evil, and does not seek to selfishly possess, until so taught. He who assumes the childlike attitude in the presence of the Spirit, receives the Christ, and is in perfect harmony with the working

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out of Divine Order. True humility is one of the secrets of greatness.

One of the greatest hindrances to spiritual progress in the race, is condemnation of those who do not follow our own prescribed system of belief. John had seen one casting out devils in the name of Jesus Christ, but because that one did not happen to literally follow with the disciples, John was ready to condemn and put an end to his ministry. Jesus Christ clearly set him right on this point, when he told him that "he that is not against us is for us." Life is expression, and spiritual life is expression in a constructive manner, using the spiritual principles which Jesus Christ used. Criticism and condemnation cause repression and failure to express spiritual capacity, therefore they should be classed as sinful.

In truth, everyone who is expressing his spiritual ideals to the best of his ability, is with us, or is unified with us in spirit and purpose; he is perhaps doing as much in his way to lift up the race consciousness as we are doing in our way. This must be recognized by all who are endeavoring to progress spiritually, and the sooner we come to this recognition, the sooner will we help to break down the barrier of criticism that is hindering the full expression of the kingdom of righteousness. Because one church differs from another in certain methods or beliefs, is no argument that either one is wrong. If both have the one common purpose of spreading the Gospel of Truth, there can be no conflict, and therefore they are filling a definite place in carrying out the Divine Plan. "He that is not against us is for us." Therefore, if we take a stand against the progress of the Divine Ideal in any of its phases, through any individual or organization, we are taking a stand against Principle itself. On the other hand, if we stand with every sincere and constructive effort to fulfill divine ideals, we are standing with Principle.

Jesus Christ clearly reveals that difference of opinion arises from the fact that judgment is based upon

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appearances. "Ye know not what manner of spirit ye are of." (St. James Version.) When we take into account the spirit of every constructive movement, unity of thought and purpose stands out clearly, and there is no opposition, but all are coöperating to one common end.

When organizations, institutions or individuals do not express up to an ideal standard, the mission of other organizations, institutions and individuals is not to condemn or seek to destroy, but to coöperate, in an earnest endeavor to lift them up into the ideal to which all aspire. In other words, our mission is to be continually preaching and living the Gospel, instead of criticizing the activity of others.

DEFINITIONS OF TERMS USED

Realm of Spirit—Wherever God, as the underlying Principle, is working himself out into expression. This is every place; the Principle only awaits the recognition of man to so manifest that no other realm shall appear to have being.

Spiritual evolution—The unfolding of the spirit of God into expression.

Divine Order—The order by which God brings himself into expression in his creation.

Race consciousness—The sum of the ideas prevalent in the minds of all men, taken as a whole.

QUESTIONS

1. What is Jesus Christ's teaching in regard to rank in spiritual development?
2. What effect has condemnation upon one's spiritual progress?
3. Should any constructive movement be considered as being in opposition to the development of spiritual ideals?
4. Does a difference of opinion necessarily signify that some one is wrong?
5. What is the basis of agreement?
6. What should be our attitude toward individuals

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and institutions that do not measure up to the highest ideals?

Lesson 9, Sunday, November 30, 1919.

JESUS TEACHES PETER TRUE GREATNESS. —John 13:5-16, 36-38.

5. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

36. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.

38. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Golden Text—*The Son of man came not to be*

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ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

SILENT PRAYER—*The ministry of the Christ word in me lifts me up and enables me, through it, to minister to all men.*

In every act, Jesus taught some lesson of soul unfoldment. The disciples of Jesus "disputed one with another . . . who was the greatest. And he sat down, and called the twelve; and saith unto them, If any man would be first, he shall be last of all, and servant of all." (Mark 9:34, 35.)

Spiritual consciousness puts on a common level, all men and things. In the sight of God there is no great and no small. The principle of life supplies the dirty, lazy tramp, as fully and freely as it does the most cultured lady. Those who "put on Christ" must do away with rank and title. The love of God in the heart makes man love and serve his enemies with the same service that he gives to his friends. Jesus washed the feet of each of his disciples, including Judas.

The feet are the most willing and patient servants of the body. They go all day at the bidding of the mind, and upon them rests the burden of material thought. The more we believe in matter, the greater is the burden laid upon the feet, and the more tired they become.

Jesus made denial of materiality by washing the feet of his disciples. Even Peter, spiritual Faith, must be cleansed of his belief in the reality of material conditions. It seems a menial thing to wash the feet, but Jesus taught and exemplified the willingness of Divine Love to serve in this humble way, that man may be redeemed from the pride of the flesh.

As Christ cleanses our understanding through his great love, so should we cleanse the understanding of our fellows. The great teacher delegated to his disciples and students in every age and land, the ability

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and power to cleanse the mind of false standards of life. This is not only a teaching; it is also a life to be lived. The true teacher of Practical Christianity must be a Christian—a follower of Jesus in all his ways. If there are those who need ministering to, yet who, like Judas, are possessed of the adverse mind, they should receive the same humble service that is given to those in the faith. Of all the great teachers, Jesus was the most impartial and humble. He associated with the despised publican and sinner, and did the menial offices of a servant, that men might appreciate the unity of the one Life. Every adverse condition will succumb to Divine Love. Pour your love out upon your enemies, and they will surrender in the end.

DEFINITIONS OF TERMS USED

Soul—Man's consciousness. That which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious.

Soul development—The unfoldment of Divine Ideals in the soul, or consciousness of man, and then bringing these ideals into expression in the body.

Mortal man—The fleshly man, subject to death.

Principle of life—God imminent in the universe, as the great underlying cause of all manifestation.

Put on Christ—To develop a consciousness according to the Christ standard.

QUESTIONS

1. What did Jesus teach in every act?
2. Has rank or title a place in spirituality?
3. What is the great cause of one's being tired?
4. What does Jesus, washing the feet of the disciples, illustrate?
5. How do we help to cleanse the minds of others?
6. Should we make any distinction in our service to men?

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LESSON 10, SUNDAY, DECEMBER 7, 1919.

PETER AND JOHN ASLEEP IN GETHSEMANE. —Mark 14:32-42.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

GOLDEN TEXT—*Watch and pray, that ye enter not into temptation.*—Mark 14:38.

SILENT PRAYER—*All the faculties of my being are awake to the unfolding Christ ideal in me.*

In order that man may escape the agony of the crucifixion, he must first train his faculties to absolute obedience to the higher vision. Forces that have long served the intellect are not always easily and fully converted to vital service of spiritual ideals. From our first perceptions of Truth, this change should be going

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on; otherwise, in our great need, the necessary forces to carry us through successfully will not be available.

From any position in life, man can change to another; the adjustment from the one to the other is mild or severe, according to the extent or degree of change involved, and according to the responsiveness and adaptability of his physical and mental forces. From the mechanical world to the world of art, a very extreme change would be involved, though there is art in mechanics, and much mechanical work in connection with art. However, the activity and application involved in these two realms of expression, are vastly different. Should one attempt to change quickly or without having first well learned to direct his forces, much suffering might result. There would doubtless be times when such a one's faculties would literally go to sleep, unless they were all thoroughly imbued with the spirit of the new undertaking.

The experiences of Jesus Christ are often considered out of the ordinary and peculiar to him alone. One of the greatest values to us in the history of his life, lies in the fact that his experiences were in nearly every particular similar to those of men today, differing only as our personal problems differ today.

From this lesson it is clear that Jesus Christ had failed to sufficiently awaken Peter [Faith], James [Judgment], and John [Love], to the importance of the hour and the necessity of their full coöperation in meeting the need of the hour. As we enter new and untried fields of experience, we find this same thing true of ourselves.

In a new venture, if one has so developed faith that it will serve him beyond points where reason and experience carry him, his judgment will be keener, clearer and truer, and his love of the adventure be great. His progress will therefore be even and sure. Where one's faith fails him, the way is dark, his judgment is dulled, and he is delivered into the hands of adversity. In

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this state, progress is a literal crucifixion, and accomplishment is difficult.

It is therefore of utmost importance that we keep faith, judgment and love constantly on the watch. They must be developed and exercised at every opportunity, so that they are serviceable and dependable faculties at all times. They must be trained to carry one over the places where the way is not apparent, and past conditions the solution of which the reasoning mind cannot see. When these faculties are thoroughly trained, our Gethsemane will not be one of suffering and sense of being forsaken, but an interesting unfoldment of new ideals and possibilities.

DEFINITIONS OF TERMS USED

Higher vision—The perception which man has of his own greater possibility as a spiritual being.

Adversity—All of that which appears to oppose the progress of man.

Reasoning mind—The mind that measures and judges from past experiences and personal standards.

QUESTIONS

1. How may man escape the agony that usually accompanies crucifixion?
2. When should we begin training our faculties to serve our spiritual ideals?
3. What makes our changes in life difficult?
4. How does the life of Jesus Christ have greatest value to us?
5. Explain Peter, James and John being asleep in Gethsemane.
6. To what extent should the faculties typified by Peter, James and John be kept awake in one's life?

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. . . . Reflect the character of Christ, and you will become like Christ.—*Henry Drummond.*

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The Home

Christ is the head of this house.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is he who has made obedience so beautiful, and affection so holy; it is he who has brought the Father's home so near, and has taught us that love is of God.—James Hamilton.

MRS. MAY'S PHILOSOPHY

Article III.—Growing Young

A new problem came into our home with the advent of John's mother. I've always loved John's mother, because she is John's mother. Dear soul! She has raised her family—four in all—and bestowed upon them the best that her sweet, devoted mother-heart and life could give.

John says that his mother made the mistake of giving herself, soul and body, to serve the wants of her children, instead of teaching them to wait upon themselves, and that in their thoughtlessness they accepted the sacrifice and grew in selfishness.

After the head of the house was taken, the children married, and the old home broken up, John's mother has been making her home first with one and then with another. I can plainly see that she feels like an intruder, and has come to look upon herself as a worn out, antiquated piece of household furnishing.

Her quiet attempt to be unobtrusive, and her eagerness to act in any capacity that may be of service to

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the family, touch my heart in a manner that is almost painful.

I have counseled with John and Benny as to how we could devise ways to make the dear mother and grandmother feel that she is not only a welcome, but a needed member of our little household, and that she is to have a voice in all things concerning its management. We had hoped that this would appeal to her, and though she appreciates what she calls our "sweet generosity," yet she insists that her time of usefulness has passed, her life in its closing chapter, and that we must not try to spoil our happy young lives by dragging an old woman along with us.

We had exhausted our fund of persuasion and argument on the subject, when who should come to our rescue but the wise Mrs. May! It was like a gleam of sunshine. She was delighted with mother, and mother was delighted with her, and—wasn't it fortunate that her own dear, blessed grandmother was coming to visit her home soon! And what an opportunity we would both have, (with such material on hand), to bring new blessings to our homes! So her sweet tongue ran on, until it would seem no home could be complete without these dear older children, so rich in experience.

I could see mother's face changing under the radiance of Mrs. May's ideas. Before our visitor left, she declared that she was going to gather in all the neighboring home makers and their mothers, to meet her grandmother when she came, that mother and I were already invited, and she would add the date later. She thought she would call it a tea party, as that might be the most fitting name for a reception of this kind.

A tea party! A surprise party would have been a more appropriate name, I thought, as we were presented to the sweetest bundle of personality I have ever met—as "my Grandmother Goodwin."

There were about twenty of us, mothers and grandmothers, present, and wonder was expressed in every

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face as this young-old, gracious lady extended her hand to each in greeting, and smiled upon us. Why! It was just as if old Time had been met and vanquished by this creature, daintily gowned in soft gray and old lace, with a touch of pink here and there. Her face was as pink and dimpled as a child's, and the crown of hair on her head was like a silver coronet.

Grandma Wyckliffe was the first to break the silence after all were comfortably seated, and she voiced the sentiments of the surprised guests as she blurted out, "Why, Mrs. May! I thought you invited us to meet an old woman! You don't mean to palm this girlish lady off on us as your dear grandmother and your son's great-grandmother?"

There was a peal of gratified laughter from Mrs. May as she replied, "That is just why I wanted you to see her—because she is the 'real stuff,' and there's no 'palming off' about it. I know, for I've lived with her almost ever since I was born, and it is to her that I owe my unusual advantages in life."

"Well, how old is she, anyway?" chirped the ancient looking mother of Mrs. Carp.

Mrs. May referred this question to her grandmother, whose eyes twinkled as she arose and bowed to Mrs. Wyckliffe, thanking her for her compliment, and saying in answer to the question just asked, "You all know the proverbial hesitancy of woman to tell her age, and I have long since put out of my mind the counting of years. Strange as it may sound to you, we hold ourselves bound to the wheel of time through our own thoughts and words, and we have come to believe that an accumulation of years ages and robs us of our powers of mind and body, so that at four score years and ten, decrepitude and uselessness overtake us. Now, as I have proved to myself, there is a knowledge of life, which, understood and practiced, frees us from bondage to the weight of years, and leaves the mind and body free to gain instead of lose, as our experience progresses.

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"You have asked me a question which I will answer in two ways. As time counts, I am far past my eightieth mark; but as modern science reveals, the particles that make up my body are renewed every eleven months, so you see we are really given a new body every year; as Spirit never ages, we are like the little girl who, when asked how old she was, replied, 'I ain't old; I'm new.' So I answer you that in spite of the years, we have a right to be new. Can't you believe it for yourselves, as well as for me?" With a smile of assurance, Mrs. Goodwin resumed her seat.

It would take a better artist than I am, to depict the varying expressions that followed each other across the faces of those tradition-ridden women.

It was John's own, dear, modest little mother, who involuntarily fired the question, "Well, why do we grow old, then?"

Every eye turned in her direction. Could I really believe what I saw? Her quiet little face seemed suddenly lighted up, as if an imprisoned soul had leaped into it and beckoned for its freedom.

There were all manner of questions asked and answered, as these women-of-many-years fought with the doubts and fears that rose up in their crystallized mentalities and resisted the unheard of ideas which Grandma Goodwin represented and set forth; but one had caught the vision—even John's little mother.

Mrs. May promised that her question should be fully discussed after tea, which the maid just then announced, a la buffet.

There was almost as much surprise manifested at this manner of serving tea as had followed the introduction of Grandma Goodwin.

"Why, are we going to eat in our laps?" asked Mrs. Wyckliffe of her daughter, who answered timidly, "Mother, don't you give our ignorance away, but do like the others do." And so she spread her napkin neatly in her lap and took the plate that was offered.

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Everything went smoothly until she discovered that the tea was lacking, and then she turned to her next neighbor and said, "Who ever heard of a tea party without tea?"

Mrs. May, who came near, smiled and assured her that the tea would not be lacking long. "You see, we newfangled folks have newfangled ways. It's good to have a change, now and then. I'm sure you will approve of this new way."

Just then the maid appeared, pushing the little tea service. A murmur of approval followed, and Mrs. Wyckliffe supped the precious nectar, declaring she had never before enjoyed a cup of tea so much in all her life. There was something about Mrs. May's unusual way of serving that seemed to touch a new appreciation in her unusual guests, for with the delicious quality of her tea and sandwiches was mingled the essence of good will and fellowship.

There was a pleasant, eager attentiveness awaiting the promised answer to the important question left over, which I will report later.

FAITH

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—*Alexander Maclaren.*

I never heard my father's or mother's voice once raised in any question with each other; nor saw any angry or even slightly hurt or offended glance in the eyes of either. I never heard a servant scolded, nor even suddenly, passionately, or in any severe manner, blamed; and I never saw a moment's trouble or disorder in any household matter.—*John Ruskin.*

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MUSIC IN THE HOME

MARY S. FLINT

One has said that "music is original among men, because it is a thought of God."

All music was originally vocal. The voice of the first man was modulated by thought. He sang of the created world, in his first utterances.

The various modifications of voice are innate. We have each, from babyhood, upwards, been making them when under the power of the various sensations and emotions, by which they are prompted. Being conscious of each feeling, at the time when we make the consequent sound, we acquire an association of ideas between sounds and the feelings which cause them. Thus the modifications of voice became a language, through which we can understand the emotions of others. Music is the means of exciting our sympathy with its producing emotions; it has always been here; it is here that we may get a true apprehension of God's thought. It is the language of the higher life. It helps us toward a pure, beautiful and holy life. We sit in its presence, as spiritual beings. When we are joyous, our hearts pulsate in happy union with the melody which rises to our lips; in times of grief, no other influence is so soothing or so sustaining.

The most fitting place for music to exercise its influence is in the home, and no home can be ideal without its gentle ministry. We all need music and poetry to make the daily routine of life free from monotony. One can picture the ideal home, where the mother is seated at the piano, playing and singing, while the father and children group themselves around, to join in the inspiring music. Another picture is an open fire, where, seated in an armchair, the grandfather of the family has a grandchild perched on each arm of his chair, while a third child is resting in his lap. To the roar of the crackling wood of the open fire, is added the rich bass

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tones of this snowy-haired patriarch, and the shriller tones of the three children, whose clear, young voices mingle with his.

Every Sunday the same familiar hymns are used. The influence of the hymns in the lives of these young people, will never be forgotten. Spiritual songs, learned when one is young, are indelibly stamped on the memory, and are a great comfort all through the years. It is deplorable that so much of the cheaper music heard on the street creeps into the home; for while the music is catchy, the words are often coarse and unfit for children to know.

The mother can guard her children against this music by having volumes of the familiar songs of the past, and the best melodies of the present, on the piano. By instruction, she can teach the children that they must always play or sing that which is uplifting.

An article in a magazine for mothers, tells us that we cannot begin too early to teach the children to sing, for a child knows more about music than we give him credit for. Music is to the children a new and compelling language, a happy outlet for the emotions. Because all children are fond of listening to music, they want to make music. What mother sings does not matter to the little child; but she must sing. If the tune of the song is carried carefully, with no dropping of tone, the child is receiving his first lesson in singing. He will begin to try to sing, too. The article adds that the people who are canning music for home delight, are meeting the needs of the children now. Nearly every home has its victrola, and the songs reproduced on this instrument are so pure in tone that they give the children wonderful models to follow in their home and school singing.

Music has also the power to soothe tired children at the bedtime hour. The writer of this has brought her girl and boy up to feel that they cannot close their eyes until they are lulled to rest by the sweet strains of music. In playing or singing children to sleep, the mother's own

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nerves are rested, and she can sit down to an evening of sewing or reading, with a feeling of restfulness that would not be experienced but for that half hour of music.

Canon Shuttleworth says, "Music is the voice of God to the soul. There are other ways of preaching the Gospel than by speaking from the pulpit. A singer, filled with the power and pathos of some great spiritual song, can touch the hearts of men who would listen unmoved to the most eloquent of sermons. The voice of the organ or piano, interpreting the consecrated thought of a great composer, has often and again repeated the message of the Christ. Music is the speech of the Spirit, the language of the soul. What we cannot utter, but dimly feel, that music seems to say for us. It is the voice of our unshaped and unspoken prayer." "Music lifts us to heaven, because music is harmony; harmony is perfection; perfection is our dream, and our dream is heaven."

THE GREATEST GIFT IN THE WORLD

EUNICE L. STALKER

I heard a voice in the wilderness saying:

"Love ye one another, for love is of God."

I turned and lo, there stood Love, hair golden, cheeks aflame, eyes into whose depths one gazed afar toward green fields and still waters.

"Come," she said, and her outstretched hand touched mine.

Slowly, yet quietly, I followed. 'Neath a tall tree, suspended from its branches, an Indian babe was strapped in its basket. Love tiptoed by, but as I turned I noticed a new light in the face of the Indian mother, as she bent over the sleeping form of her child.

At the shore's edge we entered a canoe; amid peaceful waters reached the other side, where with brow troubled and shoulders bent, a young man stood. In

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the waters before him he saw the solution to his problems. Love lightly touched his cheeks. The cloud lifted from his face, his shoulders straightened, and he again turned in the direction of his goal. For some moments I stood gazing after him, then Love came closer to me.

"Heed you the lesson?" she whispered.

"Yes," I replied, and I again followed where she led.

Through a garden we wandered, and first here and then there, Love touched her lips to the beautiful flowers.

"Just a little message I am enfolding in the petals," she said, as she noted my questioning glance.

In the lawn beyond sat a lady, whose hair was white and cheek pale. Love hurriedly crossed the space between, and placed both arms around the lady's neck.

"I adore you," she whispered.

The bent form straightened; rose tints touched the faded cheeks, and the lady turned to see whence came the voice, for before her vision a picture passed of a young man bending over her and whispering, "I adore you." The wonderful light which crept over her face held me in its grasp, and I hesitated; but Love again said, "Come," and took me by the hand.

"Why do you not tarry longer?" I ventured to ask. The first shadow I had detected crossed her face.

"It is because, as compared with the great wide world, we messengers are so few that we must make haste on our journeys; but soon there shall be many messengers, then we may tarry longer."

We entered the city, wending our way through the crowd, and as I gazed into the faces of the great mass, I wondered that Love did not try to lift the burdens that each seemed to be carrying.

On the lower step of a flight leading to a large building, a little girl sat huddled, cold and hungry. Love placed her hand on the child's head, and with a face almost divine, the little one glanced up. Love

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picked her up, and together we entered the building. We were soon in the midst of a large court room where a man sat, the lines of determination on his face spelling out the words that he could not forgive and again receive into his home, the young woman who sat near with head bowed.

The judge picked up his pen to write the words which would separate them forever, when Love walked to his side and placed the child between the husband and wife.

"It is all I have to offer," she said, "but it is the greatest thing in the world—Love."

The divine face of the child looked toward one, then toward the other. The eyes of the couple met, and as the judge laid down his pen, together they left the court room.

In a little shaded nook of the lawn below, Love placed her hands on my shoulder.

"All that you have seen today, you understand?" she asked. Without waiting for an answer, she continued:

"In a very beautiful home, some distance from here, a little girl sat praying that Love would open the hearts of her dear ones, so that there would be no separation, and I was sent forth to bear the message. You will note the wonderful power of Love from the other hearts, which were also set aglow on our journey."

Then, as she floated away, the words came back to me, "If you would seek the greatest gift, be a messenger of Love."

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—*Charles H. Parkhurst.*

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OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

THE TRIUMPH IN THE WILDERNESS

He . . . said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Dear Father, we thank thee for this food. We eat it in gladness and singleness of heart, rejoicing always in thy manifold blessings to us, thy children.—*T. S.*

Dear Lord, we thank thee for the richness of thy bounty. Bless this food to the nourishment of our bodies, and feed our souls upon thy living Word. We ask in His name.—*M. B. P.*

In this food we acknowledge the spiritual manna that daily comes fresh from thy hand, our loving Father. We thank thee that all our needs are now supplied, that our strength is renewed and our lives hid with Christ in God.—*I. O. S.*

With our food blessings, we include this beautiful

HOUSE BLESSING

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal window-pane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of Love, on all.

—*Arthur Guiterman.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
November 20 to December 20, 1919

I praise the joyous free-flowing energy of Spirit in every part of my being; I rejoice in health and happiness.

PROSPERITY THOUGHT

Held daily at 12 m.
November 20 to December 20, 1919

I praise God for the fulfillment of all his promises; I rejoice in my prosperity and success.

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

I have read your book, "Christian Healing," with interest. It is very good, possesses sound judgment, good sense, and the right knowledge and true intelligence. Shakespeare said that the mind is the man. We can inspire the mind to good and noble efforts in life, and it, like everything else, will grow if used in the proper direction. . . . I had the misfortune, when only a little child, to have the cup of my arm pulled out, and it was never put back again. So I did not use that arm, and it is like a child's arm withered. That shows me that if we do not use our powers, whether intellectual or physical, they will not grow; they lie dormant, do they not? I am in good health, and I believe in God and trust in him as the days go by. He has helped me spiritually many times. Men and women need not be discouraged if they will look to the higher self and ask the Father's aid. . . . I have often wondered why it is that a man has to exert power, when in water. Water is life to us, and all life, whether it be in the animal, vegetable or mineral, lives together, does it not?

"The mind is the man," but man is a triune being. He is Spirit, soul and body. He must be constantly conscious of Spirit, of soul, of body; he must unify these three, if he would show forth perfectly that which he is created to be—God in expression.

If we considered only the present, in the sense of *this time, this environment, this body*, we might be dismayed, confused as to existing conditions. But when we consider the Divine Plan that is being brought forth into manifestation; when we know that the ultimate is perfection, we lift our eyes to the eternal, and all of

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our building, even though done little by little, day by day, is according to the perfect pattern, as that pattern is revealed to us from the mount of our own spiritual consciousness. Any work which we know does not measure up to the spiritual standard, is "scaffolding," and will be taken down as the true building is brought forth.

Man's perfect body has always existed in God-Mind as the Christ, or Perfect Idea Man. This perfect idea is implanted in man at his creation, and it is always with him, in his spiritual consciousness.

We get the perfect body idea through a sort of *feeling image*, or spiritual sight of it. We cannot get a tangible picture, even in mind, but we *know* somewhere deep down in the center of consciousness, what the perfect body should be. This perfect body is Mind, an Idea, and its manifestation is the spiritual expression of the Mind qualities,—Life, Substance, Intelligence, Strength, etc. The body which we now have is a sort of "scaffolding,"—made of the same pure life and substance and intelligence as the true Christ body, but after a somewhat cruder fashion, a denser combination. As our Christ Consciousness, our Divine Ideas, are expressed in right relation, the "scaffolding" is taken down, the literal translation of the body takes place, little by little, and we show forth the glory of the Lord, the unlimited inbreathing and outbreathing of Spirit.

Knowing the Truth of being, we gladly accept the condition, the place, the state of mind, in which we *find* ourselves, as being the very best place for us at the time, and go to work, diligently doing what is to be done first and going right forward, making such changes and improvements from day to day as are needed. In this way, you can see that we do not accept the condition in which we find the body as a permanent thing, not even for a short time. The body is very responsive, and will change as the mind changes concerning it, and as the soul qualities expressing through it change. We

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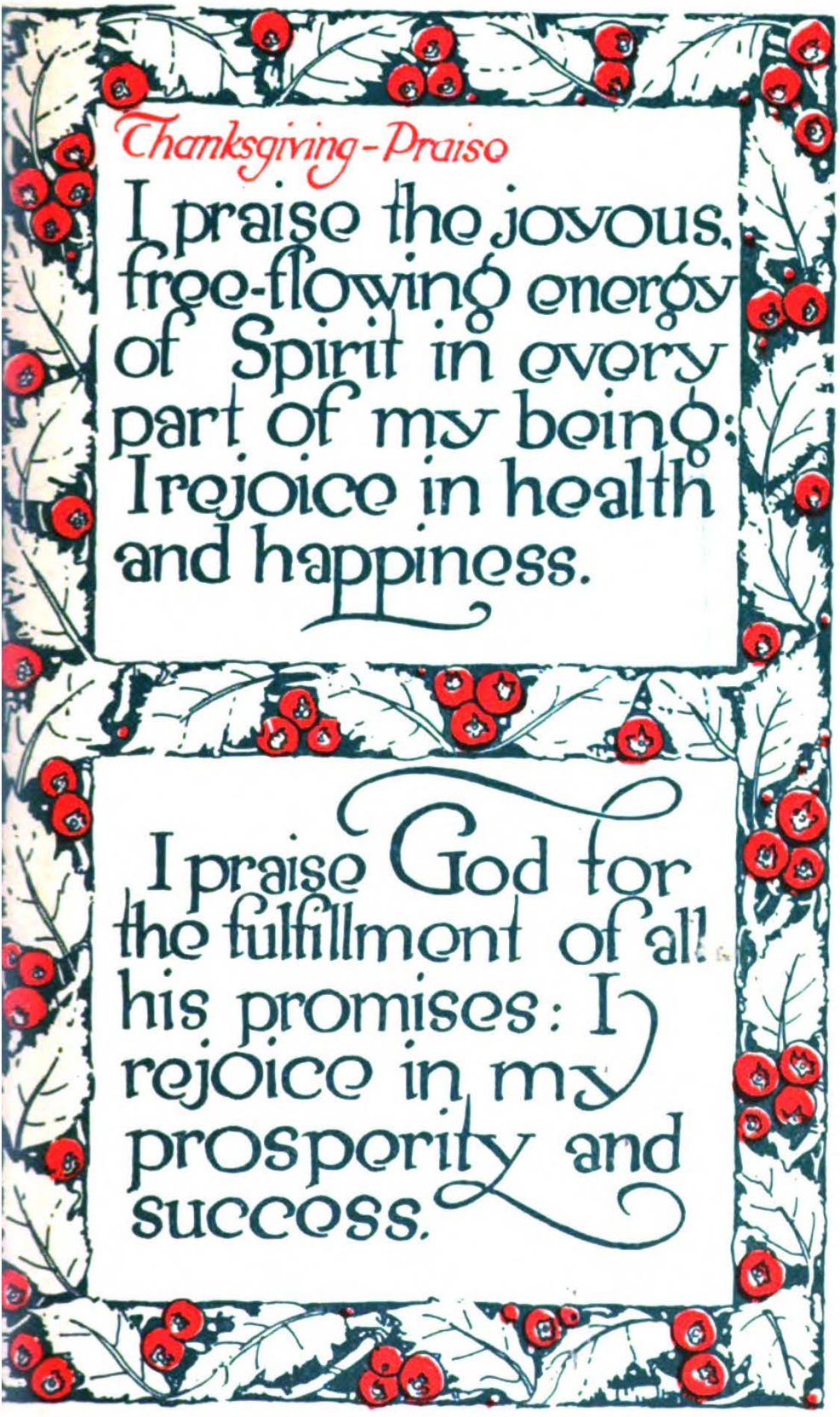
would not advise that one begin working directly with the body, but that he should consider his body an expression of ideas; the work, then, is with his ideas. Hold that mind and body are one; that the renewal of mind also transforms body.

The Life Principle is action. Exertion is one of the factors of life. We must exert, or act, if we would stand out, express or press out, the God-given ideas concerning life. The swimmer has faith, and trusts in the water to hold him, to carry him forward, but he knows he must make use of the powers within him if he would swim or stand out in the water. If he simply negatively thought of himself as one with the water, he would sink into it, finally becoming more negative than it, and dissolution would come. His body might float for a time, but he would not be directing its action, nor expressing his intelligence.

* * * * *

The woman friend of whom you dream so often, represents the Holy Spirit within you; this you need to recognize more fully than you have been doing, giving it a greater place in your life. You are now looking too much to the outer, to this friend, for your inspiration, standard, and good. In your thoughts you should loose her—let go your personal hold on her. Then look within and affirm the presence and all-sufficiency of the Holy Spirit, as the Source of your understanding, satisfaction, and guidance. As you, through the Holy Spirit, bring forth into greater expression the Divine Feminine, Love, and the Divine Masculine, Wisdom, within yourself, and unify these two, you will find yourself clinging less and less to persons in the outer; you will be more complete within yourself, as God intends you to be. The inclosed booklet, "The Uplifting of Love," will give you some helpful thoughts along this line.

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SILENT UNITY HEALING

HEALTH

Framingham, Mass.—The baby has had no convulsions since the day I wrote you for prayers. He is fine in every respect. This is a wonderful demonstration to me, for my little one was given up by the two doctors and the two nurses, who were in constant attendance.—*L. M. M.*

Cuyahoga Falls, Ohio—Enclosed please find a free-will offering. M. R. asked me to send it to you with his deepest praise and gratitude. When I telegraphed you for prayers for him, he was suffering with a lame back. He is now perfectly well.—*Mrs. A. E. R.*

Spokane, Wash.—I suffered about a month or so from an appearance of eczema on the head and ear. The last week I was swollen very badly. One night, I awakened suffering too much to move. We called the telegraph operator and sent a message to you. I went to sleep, and the next morning awakened perfectly well. There was not a trace of the purple swelling. I praise God!—*Mrs. A. O. T.*

New Orleans, La.—Last week I suffered from a very sore eye. It was so sore that I had to remain in a darkened room. I did not consult a doctor, but left it to the Great Physician. The other eye began to trouble me. On going to bed one night, I felt somewhat discouraged, but I did not lose faith. When I arose the next morning, I had forgotten all about the eye, until later on when my little girl asked how it was. Then I realized I had been healed through faith.—*Mrs. B. D.*

Beatrice, Neb.—I wrote you for prayers for Mr. B., who had cancer of the mouth. Soon after writing you, he began to get better, and now he is well and has been at work since June.—*Mrs. J. B.*

Peoria, Ill.—My gas stove exploded, burning one hand severely. I immediately affirmed perfection for the burned member, and within five minutes the pain was entirely gone. The skin did not even peel off. I have also been healed of a painful attack of piles. The healing was almost instantaneous, and the affliction has not returned.—*Mrs. F. T.*

Memphis, Tenn.—It is impossible to tell how thankful I am to God for the strength and blessings which I have received through Unity. For five years, I had what is called rheumatism, and for four months I had not walked

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without crutches. Two weeks ago I put the crutches down and walked in the house. Yesterday I walked out into the yard. I am a new creature in Christ Jesus.—*Mrs. L. B. Lang*, 2 Crematory Place, Memphis, Tenn.

Cedar Lane, Texas—My son, who was suffering with bladder trouble, has been healed through your prayers. Praise the Lord!—*L. R.*

Los Angeles, Cal.—I wrote you for prayers for my husband's eyes. I am thankful to say that they are healed. —*Mrs. W. J. B.*

Santa Monica, Cal.—When I sent my tithe in last week, I asked your prayers for my back, which was very lame. Before the letter could have possibly reached you, I was entirely healed. I thank you for your prayers.—*A. A.*

Detroit, Mich.—I wrote you for prayers for my face and eyelids, which were badly swollen, and which I thought were poisoned. Soon after writing, the swelling left, and I am now entirely well. I praise God for the good work you are doing.—*Mrs. E. T.*

Lincoln, Neb.—I thank God for the good I have received through Unity. My eyes do not pain me, and I am not bothered when I read and sew.—*Mrs. M. E. R.*

Lynn, Mass.—I asked prayers for my daughter, who has had hay fever for several years. Before the letter had reached you, she was completely cured, and has not had a recurrence once this summer.—*V. C. P.*

Calgary, Alta., Canada—Having a very painful eye, I sent you a telegram, asking help. The next day the pain left, and now my eye is quite all right in every way. I thank you so much for your loving prayers.—*Mrs. L. P.*

Guthrie, Okla.—I thank you for prayers for my baby. Her throat is healed, and her voice is as clear as can be. —*Mrs. H. A. McC.*

Brooklyn, N. Y.—I wrote you for prayers for my little grandson, who had a severe case of whooping cough. Since I wrote you, his cough is gone. I thank you very much for your prayers.—*Mrs. A. D.*

Cozad, Neb.—My little, six-year-old boy got his hand very much mangled on the wire fence. He came to me, and I held the hand for a few minutes in the silence. The flow of blood stopped at once, and also the pain. He was healed immediately. Now, every time he gets hurt, he comes to me and closes his eyes, asking me to pray to God to heal him.—*C. C. A.*

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Edwardsville, Ill.—I wrote you for prayers for my sister who had been troubled with a cough since March. It was so bad she could not lie down. My letter had scarcely reached you before she began to improve, and now she has completely recovered. We thank you for showing us the way. Praise God!—*Mrs. J. E. A.*

Shawnee, Ala.—I wrote you for prayers for Mr. M.'s little son who had infantile paralysis. He is well now. I am now free from rheumatism and am in fine health. I cannot praise God enough for all his blessings.—*Mrs. E. F.*

San Pedro, Cal.—A little over a month ago I asked prayers for the healing of a goiter of eight years' growth, and also for the healing of a cyst tumor. I am very glad to say that the goiter has disappeared, neither is there any appearance of the tumor remaining.—*Mrs. N. R.*

Whittier, Cal.—I thank you most heartily for prayers for the healing of my dog. I trust that others will turn in prayer to God for help for their animals. I feel that few realize that these creatures, too, are of God's perfect creation.—*Miss O. H. C.*

PROSPERITY

Natal, S. Africa—I was in need of some money. I asked for supply in the silence one evening, and also the next morning. I seemed to get the assurance of abundance. That evening, I received a letter asking me to train some horses for two gentlemen. It was a direct answer to my prayer, for the fees will be sufficient to cover all my wants. —*D. G. P.*

Boston, Mass.—When I asked for your prayers, Mr. P. was out of a position. Shortly after, he went to work. We also received numerous other blessings. We thankfully accepted our good as a wonderful evidence of God's love, and the power of his Word. A few days ago Mr. P. received a letter asking him to come to Springfield. When he returned, he told me he had accepted a position there. The salary is twice as much as he is getting. My heart is too full to thank you adequately.—*Mrs. A. L. P.*

Ardmore, Okla.—After I wrote you for prayers for prosperity, my husband has had a raise of $15.00 per month. Words cannot express how thankful we are.—*Mrs. P. H. H.*

Avinger, Texas—I praise God for what Unity has done for us. My husband has a change of position and his work is more pleasant.—*Mrs. C. E. C.*

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San Francisco, Cal.—I asked the prayers of Unity for the sale of our farm. I am happy to tell you that the sale was made in a most satisfactory manner to all concerned.—*Mrs. C. A. H.*

Wenatchee, Wash.—Just one week after writing you with reference to losing my position, I accepted another, which proves to be a much better one than I had before. —*P. J.*

Lyons, Iowa—By your prayers, the ring which was lost, was found today. I cannot express in words my heartfelt thanks.—*G. E.*

Detroit, Mich.—One week ago, I wrote you for prayers to aid in selling a piece of property. I am happy to tell you that it sold inside of twenty-four hours after writing the letter. I earnestly thank God for release from anxiety.—*C. N.*

Tacoma, Wash.—I thank you for your prayers. I have sold my place for the price I wished. Please accept the love offering I am inclosing.—*Mrs. L. M. McC.*

Nashville, Tenn.—I want to thank you for your prayers. The dresses, which I reported lost, were returned without any outward effort on my part.—*G. H.*

Seattle, Wash.—I wrote you for prayers for the return of my lost watch. Thanks to the Father, before the letter had reached you, the watch was returned.—*Miss M. J.*

PROTECTION

Quincy, Ill.—After two years' service, my son has returned from overseas in the best of health and without even a scratch.—*M. E. P.*

St. Louis, Mo.—When my son went to France, I asked your prayers for protection for him. He has returned after a year's service, perfectly well and strong. Thank God for his goodness.—*Mrs. H. H.*

CONTROL OF ELEMENTS

Dow, Ill.—In a few days after writing you for prayers, a good rain fell. I thank you for your help.—*Mrs. C. L.*

Parsons, Kans.—We thank you for your prayers. During the past several hours a refreshing rain has fallen, and it is still raining. God be praised for his bountiful and abundant supply. This whole section of the country, which was quite dry, has now been blessed with a downpour. The Lord God omnipotent reigns, and he sends the rain to refresh the meadows and the fields.—*L. W. Jr.*

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Elk, Wash.—I asked you for prayers for rain. The prayers have been answered. The gardens are looking much better. We thank you for your help, and are sending you a love offering.—*Mrs. G. W.*

La Harpe, Ill.—Within a week from the time I asked your prayers for rain, we had a good one, and have had several downpours since. I thank you.—*Mrs. R. A. A.*

HELPED BY UNITY LITERATURE

New York, N. Y.—I have "Lessons in Truth," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. I also buy the Unity Magazine every month. They have put new life into me. I cannot speak praise enough for the good you are doing.—*Mrs. E. L.*

Long Beach, Cal.—The booklet, "The Faith That Removes Mountains," by Sophia Van Marter, is the most wonderful I have ever read. I am studying it faithfully, and it has helped me very much.—*Mrs. S. A. T.*

Denver, Colo.—In all my search for God, I never came across the key to his kingdom until I read "Life and Sex," by Charles Fillmore.—*J. A. K.*

BE YE TRANSFORMED

Fresno, Cal.—I have enjoyed very much the little book you sent me, "The Faith That Removes Mountains." It has helped, wonderfully. As a child, I was by myself a great deal, and I learned to talk to Jesus. If I lost a pencil or misplaced a book, I would invariably say, "Dear Jesus, please help me find this," and then I would look, never doubting that I would find it. I just knew I would, and I was never disappointed. I know now that I was exercizing faith, and I know that what I ask I will receive. I never ask for anything wrong, anything that I consider a sin. I have had many experiences, and through them all I know that God has been with me and that he has helped me. I used to think that no one cared for me; then I decided that I could love others and make them happy, and now I am happy myself and have the dearest friends. I have forgotten myself; I am too busy to think of myself, too happy doing for others. I have found the bluebird of happiness, and instead of people calling me selfish, as they once did, they now tell me such nice things; that I am helpful; that I bring out the best in folks. I know it is God working through me, and I try to tell them this.—*G. E. H.*

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

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UNITY AND THE INTERNATIONAL NEW THOUGHT ALLIANCE

Unity has joined the New Thought Alliance and the Congress next year will be held in Kansas City.

During the Cincinnati Congress, representatives of the Alliance wired to know if we would come in if they adopted the Jesus Christ standard. We replied that we would, and the following, taken from the first and second paragraphs of Bulletin No. 17, of the International New Thought Alliance, is the essence of the Jesus Christ standard which they adopted at our suggestion:

"The universe is spiritual and we are spiritual beings. This is the Christ message to the twentieth century, and it is a message not so much of words but of works. To attain this, however, we must be clean, honest and trustworthy, and uphold the Christ standard in all things. Let us build our house upon this rock, and nothing can prevail against it. This is the vision and the mission of the Alliance."

Early in the organization of the International New Thought Alliance, Unity was active in its movements and represented upon its programs. However, as time went on, certain ideas were introduced into the Alliance, which from our point of view were not in keeping with the Christ message, and we therefore withdrew from the organization. During the last few years, there have been those in the Alliance who sought untiringly to eliminate from their programs and practices those things which had, in a sense, placed a stigma upon the name New Thought. As a result of these efforts, at the recent Congress in Cincinnati, the members came out in strong support of the ideals expressed in the foregoing paragraph.

The entrance of Unity into the New Thought Alliance does not mean that Unity indorses everything which has been and is now being taught under the name of New Thought. There are yet teachers who are

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giving forth ideas which are entirely inconsistent with the principles of Truth. Our action in this connection does indicate, however, that Unity believes in the spirit actuating the International New Thought Alliance at this time, and that we purpose to support this spirit in every way possible.

The attention of Unity readers is called to the fact that they should use their own discretion in following some ideas which are as yet presented under the name of New Thought, but it should be remembered that the International New Thought Alliance now stands for those principles of Truth which are the standard of the Unity School of Christianity—the pure doctrine and practical application of the principles and practices of Jesus Christ.

The following letter from President Edgerton explains itself:

My dear Mr. Fillmore:

I saw Mr. January in Cincinnati just before he left for Kansas City, and asked him to advise you of all that was done. The extra plank adopted was the one indicated by your telegram. We also added to the Executive Board Mr. Royal Fillmore, and Mr. Ingraham, both of Kansas City, and Mr. David Walter Pye, of New York. The telegrams from Unity were all read in the Congress and created great enthusiasm. The choice of Kansas City for the next Congress was unanimous.

It is needless to say that I am personally overjoyed at the union of these two great movements. It will not only give added power to both, but will help to fix the character of the whole work and will make more certain that it is to represent the Christ teachings and the Christ standards.

With best wishes,

Sincerely yours,

J. A. EDGERTON.

NEW THOUGHT TAKES A NEW STAND

The purpose of the International New Thought Alliance . . . is to teach and practice the full measure of Jesus, the Christ. The old thought called by his name has been a house divided against itself. It lost the power of

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healing and dependence on the Divine Supply. It failed to practice his method of prayer and to follow his plain teachings of love and brotherhood. To its unfaith and lack of spirituality it added an admixture of paganism and institutionalism that robbed it of its original character and power. It became a state religion until it was more of Cæsar than of Christ, more temporal than eternal, more of the prince of this world than of the Divine. It sought to serve both God and mammon. After nineteen hundred years we are discovering the original faith with which we had grown so unfamiliar that we call it new. Again we are healing as Jesus healed, are praying in the silence as Jesus prayed, are depending on the Divine Supply as he depended on it and are seeking to follow his teachings in Spirit and in Truth. But it is the living Christ we follow, of which the historical Jesus was the symbol, the living Christ that is with us even unto the end of the world. And we follow in fact rather than in form, by doing the works and living the life.

After the crucifixion of humanity in the late world war, comes the resurrection. That great struggle, with its terrible toll of millions of the world's best manhood, will have been in vain if we do not learn the full lesson that we may no longer have a divided allegiance and an attempt to follow two masters, but henceforth that we proclaim the Christ principle our leader, our healer, our supplier and our exemplar, our pillar of cloud by day and of fire by night, our morning star shining above the sunrise of a new and better day.

This is the vision of the Alliance. It was with us in the small and outwardly feeble beginnings, and remains with us in this day of greater manifestation and power, for the movement is growing. Our meetings are larger and there are more of them, our publications more numerous and better patronized, our literature more extensive and more generally read, our influence more widely felt in the church, in the sick room and in the heart of the world.

Let us sound the slogan: This is a spiritual universe. There is no reality but God. New Thought is God Thought. Divine Mind heals both sin and sickness—both the individual and the nations.

The Alliance has taken its stand for spirituality and honesty. Truth has no partnership with chicanery. The cause of Christ has no room for the fakir or the charlatan. Nor has it room for commercialism, especially for commercialism of crooked methods and false pretenses.

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We get what we give. Any other form of getting than that of full value received has within it a false element. In giving the message of the Christ, let us uphold all of the Christ standards.—*International New Thought Bulletin, 16.*

The foregoing statement of principles by the New Thought Alliance is hailed joyfully by the great majority of its members. Unity has been classed by the metaphysical public as New Thought, but we have not been in full affiliation because of the failure of New Thought to openly acknowledge Christ as the head of the movement. All combinations of people on this earth, whether for religious or political purposes, must eventually acknowledge Christ as their invisible inspiration and guide. On this foundation we can all coöperate, because the truths taught are so simple and so universally acknowledged to be true that none can object, and thus harmony is assured. So Unity extends the right hand of fellowship in the Jesus Christ Spirit to the New Thought Alliance. In the language of Paul,

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

[This was written for October Unity Magazine, but was crowded out. Subsequently we received a wire from the Alliance at Cincinnati, asking if Unity would come in if they adopted the Jesus Christ standard. Our reply was favorable, and, as mentioned under another head in this number, the Unity Society was made a member of the New Thought Alliance. We then invited them to hold their next Congress in Kansas City. They accepted the invitation, and we anticipate a very happy reunion next year. —EDITOR.]

Many of our cares are but a morbid way of looking at our privileges.—*H. W. Beecher.*

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THE THANKSGIVING SCHOOL

As has been previously announced, an Autumn Study Course of two weeks will begin at Unity Headquarters, Sunday, November 16. Many students have been writing in, telling us of their intention to come. The prospects for a good attendance are, therefore, encouraging. The work of the Summer School classes held in July has spread abroad; and, as progressive persons are desirous of getting in on the best things going, you can depend on good company as well as good teaching. The Thanksgiving season is an opportune time to gather in the abundant good that the Father has to give. All of the Unity work is conducted on the freewill offering plan. A complete schedule of classes follows:

OUTLINED PROGRAM OF UNITY THANKSGIVING SCHOOL

SUNDAY, NOVEMBER 16

9:45 a. m.—Sunday School.
11 a. m.—Address by Charles Fillmore, subject, "Witnesses of Christ's Glory.
3 p. m.—The Practice of Truth—W. I. Hoschouer.
8 p. m.—Song Service with five-minute talks.

MONDAY, NOVEMBER 17

9:30 a. m.—Preparation for the Silence—E. V. Ingraham.
10:30 a. m.—Statement of Being—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being—Charles Fillmore.
4 p. m.—Spirit—Ida M. Palmer.

TUESDAY, NOVEMBER 18

9:30 a. m.—Truth: How to Know It—W. I. Hoschouer.
10:30 a. m.—The King's Temple—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Mind Building—Mary C. O'Neill.

WEDNESDAY, NOVEMBER 19

9:30 a. m.—The Silence—E. V. Ingraham.
10:30 a. m.—Thinking and Speaking—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being's Ideal—Charles Fillmore.

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4 p. m.—Faith—Ida M. Palmer.
8 p. m.—Healing Meeting.

THURSDAY, NOVEMBER 20

9:30 a. m.—The Multiplying Power of Praise—W. I. Hoschouer.
10:30 a. m.—Beauty of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Power and Influence of Thought—Mary C. O'Neill.

FRIDAY, NOVEMBER 21

9:30 a. m.—Beyond the Silence—E. V. Ingraham.
10:30 a. m.—The Prayer of Faith—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being Expressed—Charles Fillmore.
4 p. m.—Prayer—Ida M. Palmer.
8 p. m.—Social Meeting.

SATURDAY, NOVEMBER 22

9:30 a. m.—The Science of Forgiveness—W. I. Hoschouer.
10:30 a. m.—Blessing of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Thought Control—Mary C. O'Neill.

SUNDAY, NOVEMBER 23

9:45 a. m.—Sunday School.
11 a. m.—Address—Charles Fillmore, subject, Jesus Corrects John's Narrowness.
3 p. m.—The Practice of Truth—W. I. Hoschouer.
8 p. m.—Song Service and Short Talks.

MONDAY, NOVEMBER 24

9:30 a. m.—Wisdom Through Silence—E. V. Ingraham.
10:30 a. m.—All Things Are Yours—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Thinking—Charles Fillmore.
4 p. m.—Forgiveness—Ida M. Palmer.

TUESDAY, NOVEMBER 25

9:30 a. m.—The Art of Loving—W. I. Hoschouer.
10:30 a. m.—Glory of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Subconscious Mind—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.

WEDNESDAY, NOVEMBER 26

9:30 a. m.—The Strength in Silence—E. V. Ingraham.

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10:30 a. m.—How to Receive Your Good—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—The Yes and No of Mind—Charles Fillmore.
8 p. m.—Healing Meeting.

THURSDAY, NOVEMBER 27

Thanksgiving Day

9:30 a. m.—The Science of Being Rich—W. I. Hoschouer.
10:30 a. m.—Crown of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Prosperity Consciousness—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.
8 p. m.—Praise Service.

FRIDAY, NOVEMBER 28

9:30 a. m.—The Power of Silence—E. V. Ingraham.
10:30 a. m.—The Divine Self—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—The Word—Charles Fillmore.
8 p. m.—Social Meeting.

SATURDAY, NOVEMBER 29

9:30 a. m.—Facing the Facts of Life.—W. I. Hoschouer.
10:30 a. m.—Promise of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—The Christ Mind—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.
High Noon Silence conducted by Myrtle Fillmore.

MOTTO CARDS

Artistically designed in superior workmanship. Walt Whitman's "Nothing Exterior Shall Ever Take Command of Me," is the wording on one card. Equally telling lines from Emerson are used on others. 3½ by 5½ inches, price, 5 cents; 8¼ by 11½ inches, 25 cents.

"Look Up to the Stars," by George Wharton James, in rich purple and gold lettering on card 7¼ by 9¼ inches, is also very attractive. Price, 10 cents. If you order a variety, these cards will be found appropriate for wall and dresser decorations, as reminders in daily living.

We have only a limited number left on hand. Please order promptly.

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PUBLISHERS' NOTES

The Prosperity Series now consists of four booklets instead of three, as heretofore. "The Invisible Resource," by Charles Fillmore, is the latest addition to the series. We assure our readers that they will find the ever-interesting subject of prosperity treated from an entirely new angle in this latest booklet from the Unity Press. "The Invisible Resource" is 20 cents, as is every other *single* copy of the four comprising the Prosperity Series. The whole series (four booklets) is 75 cents.

Keratol binding is a vegetable substitute for leather binding.

Outside of the humane consideration, it is well to buy books bound in keratol, because of its beauty and durability.

In Brazil, the Philippines, India, Egypt, and tropical countries having an exceedingly warm climate, the immunity of the leather substitute from attacks of book worms is well known. This class of material is surfaced with a pyroxylin film. This film is absolutely impervious and prevents the entry of the worm into the book cover and consequently into the body of the book.

We furnish the "Nelson Bible," "Christian Healing," and "Lessons in Truth" in Keratol.

The enthusiasm over the Wee Wisdom grows apace. A Silent Seventy worker in California gave some Japanese children sample copies of Wee Wisdom. One of the little cherry blossom girls was so delighted with the beauteous Wee Wisdom that she proceeded to give her doll a christening, and named it Wee Wisdom.

By the way, the Christmas number of Wee Wisdom will probably surpass in beauty and interest anything that the Unity Press has ever put out. It will indeed be an extraordinary issue.

Wee Wisdom has gained phenomenally in circulation during the past few months. The Father is ever watchful of his little ones.

Allow us to suggest the booklet, "Love: The Supreme Gift," as an ideal, inexpensive Christmas present. Your friend will feel that Christmas is truly a holiday when this beautiful booklet comes through the mail in its lovely rose-colored envelope; he will know that it is a holy day too, as

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he reads the interpretation of the most beautiful word symphony in literature.

If our readers so desire, they may use the prosperity bank savings for Wee Wisdom subscriptions for three little friends. A Christmas gift which pleases only for the moment is hardly worth while. Multiply your joy in giving by thirty-six, and each darling little one's pleasure and benefit in receiving by twelve, by subscribing for three of His little ones.

Our readers will be greeted in the December number of Unity with a Christmas article by Charles Fillmore. Emma Curtis Hopkins, a prominent Truth teacher of New York, will also contribute an article, entitled, "The Fourth Dimensional Self; Mystical Vision." Don't miss reading the holiday number.

Wear the Good Words Club gold pin, engraved in rich blue, with the emblem of the three wise monkeys that see no evil, speak no evil, and hear no evil, if you want to proclaim yourself to the world as a member of the "best" society, secret or otherwise, in the world.

Although an unusually large number of September Unitys were printed, the supply has run out on account of the increased demand. If some of the Unity subscribers feel that they can spare the September Unity, we shall receive it gratefully.

You can hardly board a train without seeing a copy of Unity in some one's hand or sticking out of some pocket. Glory be! The time is not far off when this same thing can be said of every street car ride of every city in the country.

The new Sales Department is already "snowed under" with orders. Departments have a way of springing up at Unity and developing with the proverbial "mushroom growth."

The printing and bindery workers went into the new quarters in the addition to the Administration Building, October first.

If you want to present your dear one with a handsome, substantial gift, what do you think of the Nelson Bible?

Unity's subscription list is growing so rapidly that it is necessary to buy a new Graphotype.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. G. Wiley, Eddy Apts., 14th Ave., Regina, Sask., Canada.

Jessie Williams, 418 S. Wabash St., Springfield, Ill.

Mrs. Beatrice Suzuki, Kwansha Ko 6, Gakushuin, Mejiro, Tokyo, Japan.

Mrs. W. V. Rood, 1215 Armstrong Ave., Bartlesville, Okla.

Grace Houchen, 412 Hillsboro St., Raleigh, N. C.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

December 20, 1919 to January 20, 1920

The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.

PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1919 to January 20, 1920

Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

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MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT BY UNITY SCHOOL

After completing a successful series of lectures and lessons in Lincoln, Nebraska, Miss Kate M. Nevill is now lecturing in Minneapolis, Minnesota. Her work in Minneapolis is being conducted under the auspices of the Unity and Truth Center. All lectures and classes will be held in the Empire Room of the Hotel Radisson. Public Lectures will be held Sunday mornings at 11, and Wednesday afternoons at 3. Prosperity talks will be given Monday, Tuesday, Thursday and Friday, at 8. Meditation talks Tuesday and Thursday afternoons at 3. From Minneapolis Miss Nevill will go to Winnipeg, Canada, where she will speak in the Lecture Hall of the Music and Arts Bldg. Mr. H. Vernon Dudderidge, 337 Maplewood Ave., in charge.

Mr. Richard Lynch began a series of lectures and lessons in the McAlpin Hotel, New York City, October 5, and will doubtless continue with special work in that city through December. Detailed announcements of his work will appear from time to time in Weekly Unity. After completing his work in New York, he will return to the West, filling a limited number of engagements; he will open a course of lectures in Los Angeles, California, in March.

Mrs. Viva M. January, one of the teachers and organizers sent out by the Unity School, is spending a few months in Indiana and Ohio cities, assisting in organizing Unity Study classes wherever there are a sufficient number of people interested.

SPECIAL HOLIDAY OFFER

Send for a Prosperity Bank and pay for three Wee Wisdom subscriptions at your leisure.

Wee Wisdom is the only Advanced Thought magazine published for children. See some of the things that this children's new magazine contains: "Peter Pan—Walks

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and Talks with Boys," contributed by a man who *knows* boys—this is a feature; "Busy Sunbeams," needle craft by a competent teacher; "Star Stories—Studies out of the Book of the Sky;" Bible stories; a puzzle page; poems and pillow verses; nature and animal stories; clever drawings and illustrations by an artist; and last, but not least, a live Booster Club with our Royal in charge.

Wouldn't it be a wonderful tribute to the Christ child awakening in each little soul, were we Practical Christians to get together, and see that every child in our family and immediate circle of friends was provided with Wee Wisdom for the coming year?

The little people are like wax to receive impressions, and *now* is our time to mold them as we would have them be. Subscription price, $1.00 a year.

See Bank offer on pages 495-496.

A COURSE IN PRACTICAL CHRISTIANITY

In times gone by Shakespeare and the Bible comprised the library in many a home, and an excellent foundation did they build for a good education. Indeed we could hardly do better today, had we the time. But the world moves; and, in the press of affairs in this swiftly moving age, people value interpretations of the great masterpieces, which are time savers.

"Lessons in Truth and "Christian Healing" prove invaluable handbooks in the science of true living. Close students of the Bible find that a study of these two books clears up scriptural passages not understood before, and illumines the Sacred Book with a new meaning that is simply a revelation.

Many ministers of the orthodox churches are using "Lessons in Truth" and "Christian Healing" in their church study classes, and Unity students all over the world are being trained in Practical Christianity with these text-books.

The price of "Christian Healing" in paper cover, is 75 cents; in cloth, stamped in gold, $1.50; flexible cloth, $1.50; limp binding, $2.50. "Lessons in Truth," standard paper cover, 50 cents; cloth binding, gold lettering, $1.00; flexible cloth edition, pocket size, $1.50; limp binding, $2.50.

Please do not send us manuscripts to be printed in book form. We do not do commercial printing.

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ABOUT THE PROSPERITY BANK

Does it Pay?

Is the first and last word in the vocabulary of the practical man of today. People feel intuitively that they were not placed here to be helplessly buffeted about by every wind of fortune—that they must have within themselves the power to shape and control circumstances.

The Unity Prosperity Bank furnishes a lesson by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things. During our thirty years of ministry we have proved that each one has the power to reach out mentally into this boundless realm of supply and draw forth according to his needs.

The Bank users are given special prosperity prayers and a drill in concentration, by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on a rock, and those who have felt a lack of this world's goods get a lesson in bringing their own to them.

One of our subscribers recently wrote in: "The Prosperity Bank has brought us success in every undertaking. It certainly pays."

Send for a Bank, deposit the subscription for three friends, and see how

It Pays!

See pages 495 and 496 of this magazine for descriptive page and blank.

THE NEW WEE WISDOM

"What would I not give to have known these truths when I was younger!" How often these words have passed our lips, since we have come into a knowledge of Truth. Our own experience has taught us the power of early training.

We are all interested to know how we can give to the children of today those things which we now recognize would have been of inestimable value to us in our more formative period.

The New Wee Wisdom offers a most effective solution to this desire to help. $1.00 per year. Sample copy free.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

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Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1427 E. 79th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075; The Metaphysical Bookshop and Circulating Library.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

CONTRIBUTORS

to Unity Magazine and Weekly Unity are requested to use the American Version of the Bible in all reference work, to verify all quotations used, and to give reference after each quotation.

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LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By FOUR AUTHORS

A little success library standing foursquare to the world. "Prosperity and Success," by Sophia Van Marter, makes plain the methods of the Master in demonstrating prosperity. The author also gives several instances of famous men and women who attained success through the possession of a rich consciousness. This booklet will be found a most stimulating piece of Truth literature. Price, 20 cents.

"Giving and Receiving," by Charles Fillmore, takes one deep into the cause side of existence, where the mental laws are operative upon which the doctrine of Jesus Christ rests. If one is either too close with money, or too free with it, he can learn to strike a balance by a careful study of this booklet. Price 20 cents.

"Wealth and Wisdom," by Jennie H. Croft, impresses the teaching that the best is here for us now, to be realized by expectation and demand, through practical affirmations, attractively presented in the booklet. "The Truth student should be satisfied with nothing but the best, and should know that life holds the best of everything for him if he but expect it, and it only." Price, 20 cents.

"The Invisible Resource," by Charles Fillmore. The prosperity question seemed pretty well covered, until the appearance of this latest booklet in the Prosperity Series. We now, however, have further light thrown on the subject. The author boldly reveals what few have had the courage to face before,—the relationship between sex and finances, only a hint of which can be given in this notice.

Read this revelation to the new age, "The Invisible Resource." Price, 20 cents.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Four booklets, 75 cents; single copies, 20 cents.

Christian Healing

By CHARLES FILLMORE

All mystery and uncertainty on this much discussed sub-

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ject of healing is cleared up by the author. Hundreds of people have been healed while reading the book. A perusal of an extract from the preface will explain the possibility of this healing. The extract follows:

These are not simply lectures, but lessons to be applied as one applies mathematical rules—not to be merely read, but studied. The Statements following each lesson should be used for mental discipline. Write these Statements down, and apply them daily while studying the lesson to which they correspond. Anyone can do mind healing who will use the simple rules of denials and affirmations here set forth. If you wish to heal another, hold him in mind and mentally repeat the denials and affirmations, which will raise the consciousness to Spiritual Reality, where all healing power originates. If you wish to heal yourself, talk to your mentality and body as you would to a patient. See page 482 for description and prices.

Lessons in Truth

By H. EMILIE CADY

The official primary text for Unity study classes and correspondence school pupils. Lessons in Truth is also eagerly studied by advanced metaphysical students. And naturally so, in the light of the record which it has established,—a record for uplift, healing, and prosperity. The student consciously feels growth with each of the twelve lessons because faith is being built on faith, and power on power.

Examine the following samples taken at random from the 309 index references at the back of the book: Abundance Already Provided; Conditions Destroyed Through Denial; Your Own Specific Gift Revealed; Knowledge of God Key to All Power; Nothing Can Come Between You and Your Good; Victory in the Silence of the Soul. See page 482 for description and prices.

Truth's Simplicity

By IDA M. MINGLE

The booklet makes the largest possible claims for the power of Truth and also substantiates them to the spiritual satisfaction and uplift of the reader. The author reasons so effectively for Truth teachings that she is justified in such sweeping conclusions as the following: "Man has power to bless or curse himself and the whole

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human family according to his thought and word." The booklet contains a remarkable account of demonstration over rheumatism. Helpful affirmations will also assist the student. Price, 20 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

We know of no book which will strengthen the reader's faith more than this one. Two young women had an opportunity of testing the Principle to the uttermost, during the early days of the recent conflict. Their experiences are quickly becoming a matter of history, and our supply of the books is running low. Better order at once. The neat, durable, practical binding makes $1.00 a reasonable price for the book.

The Beaux Arts Series

By SIX AUTHORS

A glance at the following titles and the authorship comprising this series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. The artistic make-up of the booklets justifies the title. $1.00 for a set of six; single copies, 20 cents.

Miscellaneous Writings

By H. EMILIE CADY

A compilation of the various booklets and magazine articles written at various times by the author of "Lessons in Truth." Each number is so plain and simple that "wayfaring men . . . shall not err therein." A half hour of leisure is sufficient for reading any one of the chapters. The bindings are substantial and attractive; brown art paper covering, 50 cents; green cloth with gilt lettering, $1.00.

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Love: The Supreme Gift

By PROF. HENRY DRUMMOND

An ideal and inexpensive booklet for a Christmas present. This piece of writing is that rare thing, a beautiful and successful interpretation of a masterpiece. St. Paul's poem on Love is acknowledged to be the most perfect word symphony in literature. Henry Drummond's essay is a spiritual analysis of this famous poem. Binding, colors, paper, print, envelope, all beautifully appropriate. Price, 50 cents.

Temple Talks

By CHARLES FILLMORE

During the author's ministry at Unity Headquarters, he has delivered numberless talks, sermons, and addresses. Fifty-two of these addresses have been bound in five convenient pocket-size volumes. You can now practically hear Mr. Fillmore first hand, because the "Talks" are stenographic reports of the addresses. In uniform cloth binding, the set of five volumes sells for $3.00.

The Only Good and Other Talks

By CHARLES FILLMORE

It is easy enough to say glibly that all is good; but only a deep metaphysician can convince that even honesty, justice, charity, and all the virtues, as conceived by the intellect, "fall into chaos in the sight of the one Good." You can never miss it when you invest in this author's writings. The 48-page booklet is now selling for 25 cents.

Why Baptizest Thou

By JOHN L. CHESTNUT

The primary object of this booklet is to inspire people to seek the baptism of the Holy Spirit. Incidentally it points out the fallacy of a too literal interpretation of many texts, disputes over which have divided families, severed friendly relations between peoples, and even caused thrones to totter, not to speak of the hatred engendered in the human heart, in the name of rites and empty observances. Neat booklet, 15 cents.

Pure Reason and Honest Logic

By CHARLES FILLMORE

The author shows that the laws of mind are operative to-

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day as they have been from the beginning, and will be from everlasting to everlasting. Our work is to line up with these laws, discerned by modern metaphysics, and to reap the consequent results in our lives. It is just a matter of using the native mental power with which we are endowed, instead of accepting some vague generalizations which others have formulated and stamped with their approval. 50-page booklet for 20 cents.

God's Hand, and Loose Him and Let Him Go

By H. EMILIE CADY

The natural inclination of the personal man is to close up and hold himself as in a vise, thus shutting off his supply of health, wealth, love, and all good things from the great overflowing reservoir of inexhaustible abundance, which is ever seeking new channels through which to conduct its outflow. The study of "God's Hand" tends to make one loosen up, and to become a free and willing instrument through which the All-Good can express.

Are you concerned for the welfare of one near to you? And what person does not feel a throbbing interest in some other? Read "Loose Him and Let Him Go." Free that one from your mental domination, and let the Father be glorified through the Christ in him. Grant your dear one his God-bestowed freedom, taking your hands off. Twin booklet, 20 cents.

CHRISTMAS BOOKS FOR CHILDREN

WEE WISDOM'S WAY

by MYRTLE FILLMORE

Special Holiday Gift Edition. Read the following short Synopsis.

Aunt Joy, who knows the laws of mind and that God is here, active in our lives, comes to sow the seeds of wisdom, love, and healing in her brother's family; fertile soil indeed, for papa holds the old-time, limited views of God and his power, mamma is a chronic invalid, Ned is lame, Baby Grace is afraid of the dark, leaving Trixie, a helpless onlooker, to tell the story. Little Grace, with the rare wisdom of her infantile mind, absorbs Aunt Joy's simple lessons, and frequently embarrasses and puzzles papa and the minister with her frank, childish questionings and expo-

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sitions of the Truth. Verily "Out of the mouths of babes and sucklings thou hast perfected praise."

When Grace has a bad dream, and gets afraid in the dark, Aunt Joy comes in to comfort her. After a little petting and simple reasoning, she asks the child if she may put her down and sit beside her very quietly in the dark. When Grace realizes that her aunt's presence takes away all her fears, although she cannot see, feel, or hear her, she grasps the lesson of the dark—that God is there unseen, and that the "bugaboos" can find no lodging place.

Aunt Joy draws a parallel between the seed sown in the soil and thoughts planted in the mind, giving the children true statements to quicken the God-germ within and to unfold the Father-plant and blossom. After keeping these thoughts faithfully at work in the mind for a week, the children transform some so-called bad neighbor children.

Ned, who is afflicted with lameness, has by this time become so imbued with the realization of God as a present relief that he resolves to prove the law, by "going to the Father with a son's claim." With the lovely faith of childhood, these little people pray as if they have already received, thanking the Father for Ned's healing; and lo, overnight, as it were, Ned comes walking along without his crutches. The boy's words, as he shares his new understanding with the family, are in themselves a complete healing message.

Papa pays Dr. Grave a thousand dollars a year to keep mamma here suffering, when he really believes that only by dying and going to God, can she ever be well and happy. Under Aunt Joy's tutelage, this little group learns that "God is unchangeable," that "Jesus Christ is the same yesterday, today and forever," that "He that believeth on me, the works that I do shall he do also." Holding to this transforming knowledge, they experience the ineffable joy of eventually seeing mamma rise from a bed of pain, a marvel of blooming womanhood.

Clean-cut arguments between the minister and the evolving family afford the author an opportunity to confute erroneous Biblical interpretations. The play back and forth of the outworn, get-nowhere religious notions of the past, and the dynamic, vitalizing understanding of the now, with the resultant clearing up of foggy theological notions, is one of the strongest factors in making "Wee Wisdom's Way" a Truth book for mature readers. Little tots, demanding to hear chapters of their favorite book read and re-read, simply

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revel in the experiences of these engaging children, with intuitive Aunt Joy in the immediate background. Older children delight in the natural, orderly, unforced unfoldment of the characters, and gain a model course of life lessons under the beguiling cloak of a well-told tale.

As one dwells on the pages of "Wee Wisdom's Way," a conviction enters the mind that Mrs. Fillmore has imprinted there the fruition of a consecrated lifetime, in order that the rest of us may *know* in our *souls* that "Wisdom's ways are ways of pleasantness and all her paths are peace."

It is but fitting that a work of such force and beauty should be suitably clothed. A silk cloth of rare texture has been selected for binding. Illustrations are in beautiful keeping with the general make-up of the volume. You could not choose a lovelier gift book. Price, $1.50.

LOVE'S ROSES

by LUCY C. KELLERHOUSE

All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

The queen is seated on her jasper throne, clad in emerald mantle, holding in her hand the scepter—a silver lily with stamen of gold. Gold and silver and precious jewels flash around the large hall; retainers in white and gold usher the maidens before the queen, who is to pass judgment on the rose crowns, representing the good thoughts and deeds of the damsels.

Little Thelma's crown of roses is pronounced the most beautiful among the many lovely ones, because she requests liberation for a poor man who labors constantly among the weeds and nettles. Thelma could have asked for gold, land, and jewels; and now because of her sweet spirit of self-sacrifice, just when she seems to have lost all, the queen pronounces these words: "Thy loving thoughts have made thee queen of the land as they will make thee queen of all hearts."

The booklet is attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

TREASURE BOX

IMELDA OCTAVIA SHANKLIN

"The treasures of life are not given. They are found by seeking," is the central teaching of this enchanting tale.

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Two sisters who live at the ocean side and a princess who dwells in a wonderful palace, are the principal characters of the story. Around these three, the author has woven a romance as fascinating and absorbing as was ever tale of old.

The higher metaphysics for the teaching of the young is skilfully veiled by the master handling of the story; and yet the lesson is so obvious that any child would naturally grasp it.

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SIR SMILE-UPS

First Cousin to Santa Claus

Mary Brewerton de Witt

Like the whole Santa Claus family, Sir Smile-Ups is round, fat, and jolly; but his roundness is stretched out a little, because he does not laugh with a chuckle as does the head of the family. Sir Smile-Ups laughs with the corners of his mouth which are turned up in a perpetual smile. And no wonder! Isn't he made king over a realm in which live the Goo-Goo Bird, the Boo-Bang Fly, the Slipper Snail, the Wing Wang Owl, and all the creatures, great and small, which fill the woods? Yet when we think again, all his happy times come to him because he is full of the spirit of cheer and sunshine.

The Scold-Ups, the Grumpies, the Criss-Cross-Grain, are all brought to peace when Sir Smile-Ups appears at the Bubble Party, though he finds them pulling hair, yelling, and fussing about whose bubble is the best. No matter where Sir Smile-Ups is—let it be in the schoolroom, visiting the sick, or in a kitchen, there he is, saving the situation.

But don't think for a minute that Sir Smile-Ups spends all of his time in such prosaic pursuits. He goes to the moving picture show and sees his own beaming countenance reflected on the screen; he visits Mother Goose, Little Bo-Peep, and oh, the witches! He tells them tales so full of fun that they are charmed, and forget their wicked work.

After a world of adventures, he reaches the headquarters of dear old Santa himself, and takes his flying reindeer trip with him.

At last, with a heart overflowing with love and good

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will, Sir Smile-Ups greets the Christ Child, which dwells within the heart of each one.

Closing Remarks from Sir Smile-Ups

Said Smile-Ups, "I have found on earth,
Oh! many things of valued worth.
But, best of all, in all its marts,
I find the gold of golden hearts;
Not metal-like, of coldest steel,
But hearts of love that think and feel;
And hearts of love bring smiles, you know;
Thus Smile-Ups is my name—just so!
And so, my little book goes out,
To chase away each gloomy doubt,
That all the world may smile with me,
And be a Smile-Ups too, you see!

Mary Brewerton de Witt has reached the heart of childhood in this book. Nine full page illustrations, and many smaller ones, by Rickert Fillmore, done with a touch which appeals to the lively fancy of children, embellish and enrich the book. Silk cloth binding, companion volume in size and make-up to Wee Wisdom's Way. Price, $1.00.

IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT

All children, and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book. Words of deep import come to the Little Sister as she strolls in her garden. Today her Lord says to her: "Work, for work there is in plenty, work for all mankind. The little task done for my sake is as the greatest deed upon the earth. There is no great nor small. That which thou deemest small the angels may name great, and that which thou deemest great may not be known to the Watchers of time and space." And again: "When the day is spent and thou hast done all things well, thou dost then lie down in peace and harmony, knowing my presence." Any girl would welcome this book as a Christmas gift. In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

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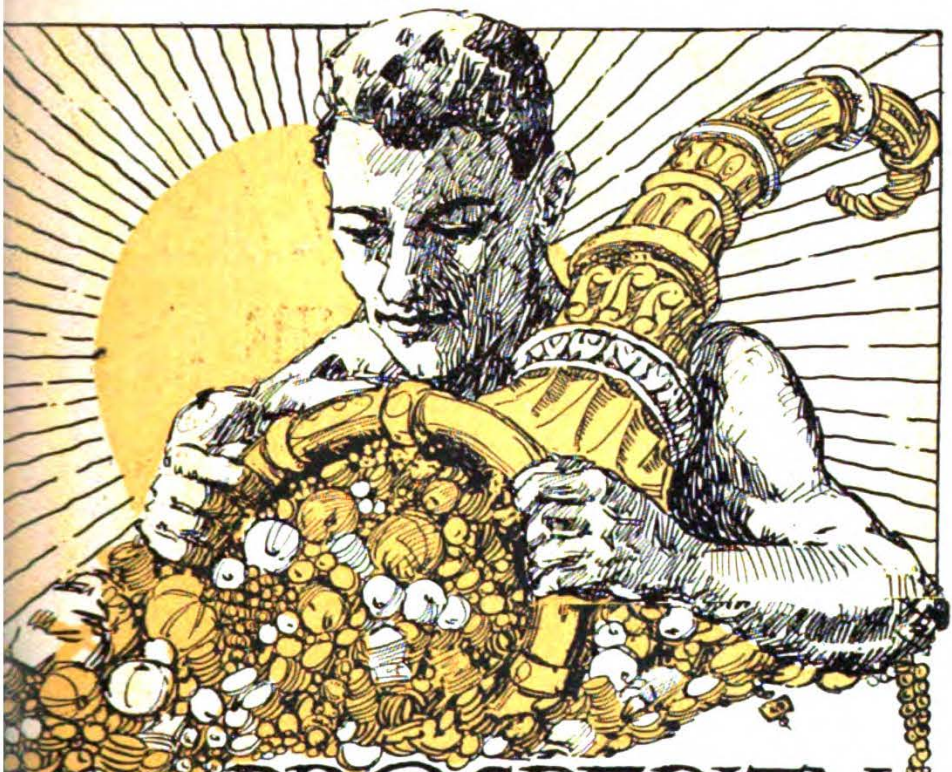
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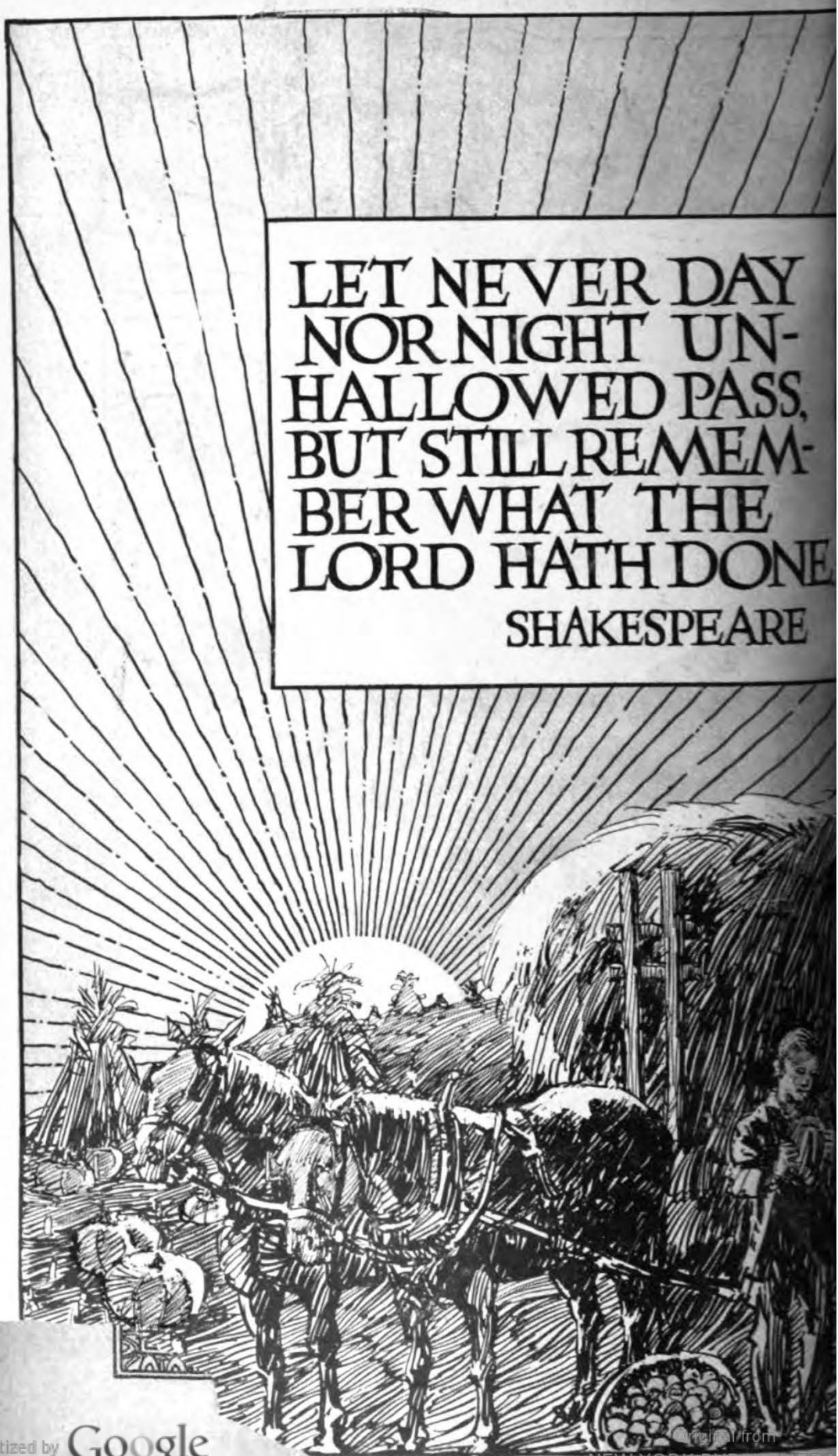
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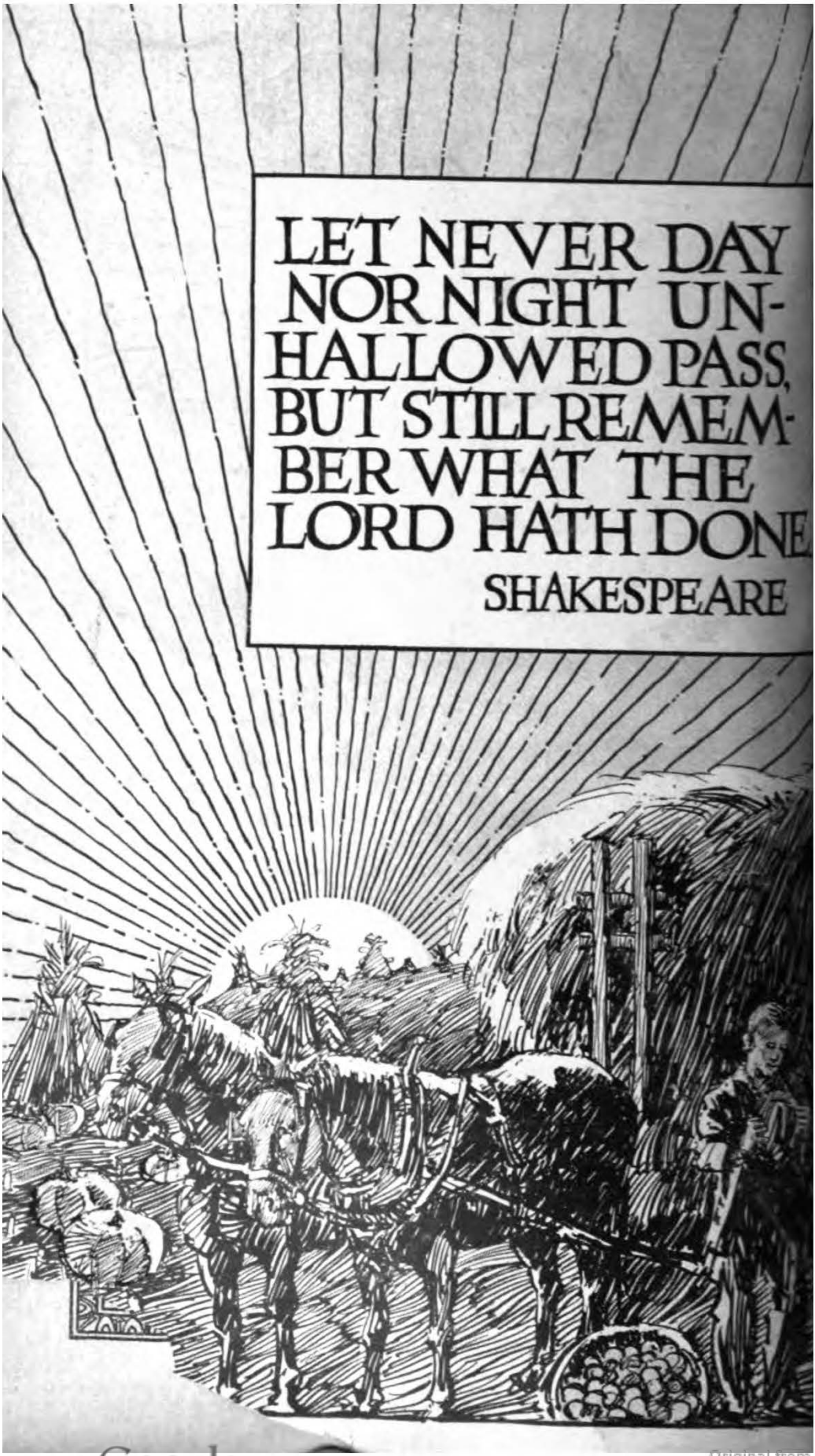
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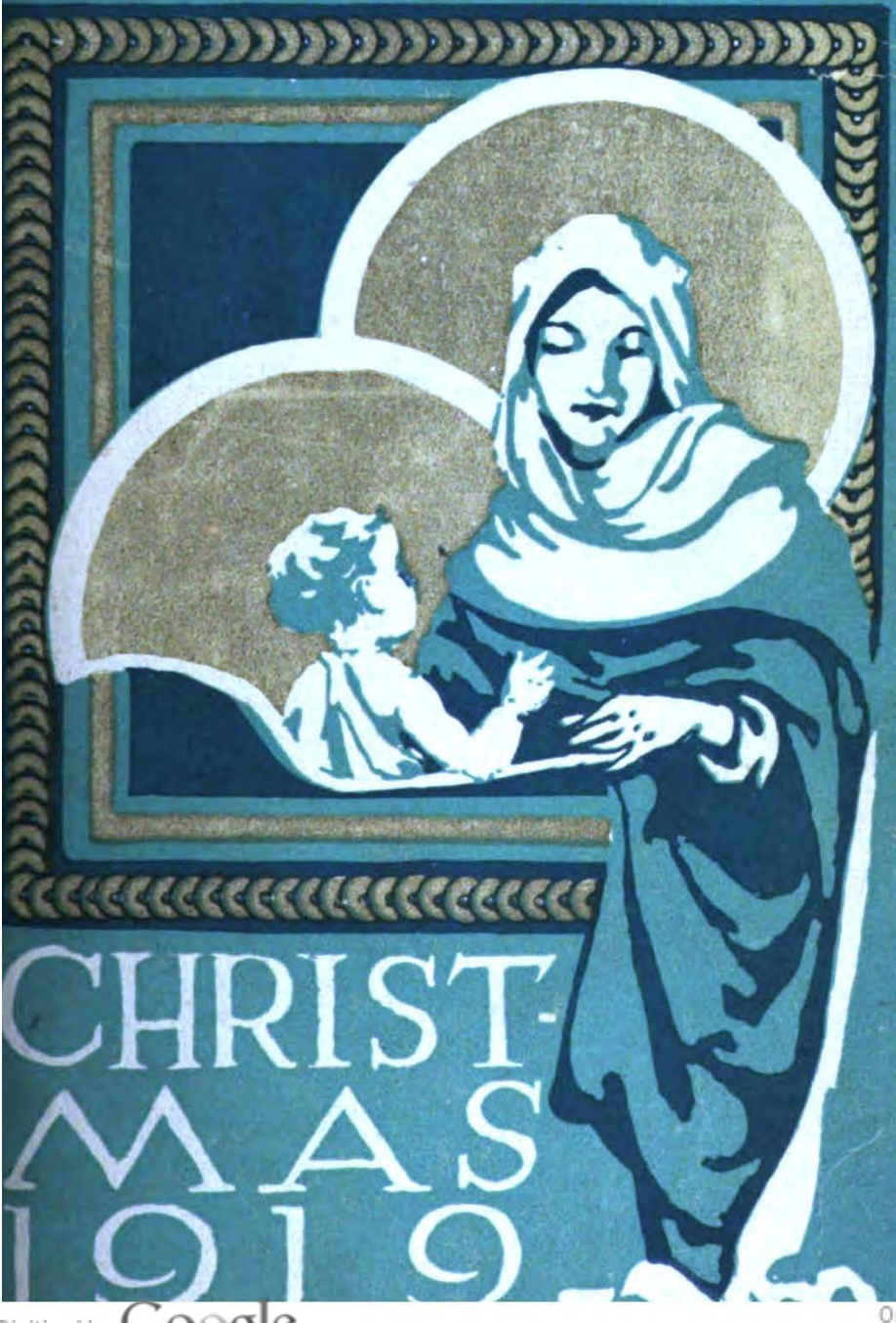
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CONTENTS

How the Great Guest Came (poem) 501
Edwin Markham
Christmas, *Charles Fillmore* 503
The Fourth Dimensional Self 509
Emma Curtis Hopkins
A Christmas Carol (poem) 514
J. G. Holland
Glory to God in the Highest, and on Earth Peace Among Men 515
Cora Genevra Dedrick
Imagination, *Imelda Octavia Shanklin* 521
Lesson Story: Faith, *Alice Ruth* 527
Love, *Will Levington Comfort* 532
Christmas 538
Sunday Lessons 541
The Supreme Realization 541
The Supreme Demonstration 544
Review 548
Permanent Christ Consciousness Established 551
The Home 554
Mrs. May's Philosophy 554
Parent and Child, *Louise Downs* 557
Finding the Soul of Music 561
Harriet A. Seymour
Growing Into God's Likeness 562
Our Page of Blessings 564
Society of Silent Unity 565
Class and Prosperity Thoughts 565
Extracts from Letters 566
Silent Unity Healing 570
Publishers' Department 575

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DEVOTED TO PRACTICAL CHRISTIANITY

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HOW THE GREAT GUEST CAME

Before the Cathedral in grandeur rose,
At Ingelburg where the Danube goes;
Before its forest of silver spires
Went airily up to the clouds and fires;
Before the oak had ready a beam,
While yet the arch was stone and dream—
There where the altar was later laid,
Conrad the cobbler plied his trade.

* * * * *

It happened one day at the year's white end,
Two neighbors called on their old-time friend;
And they found the shop, so meagre and mean,
Made gay with a hundred boughs of green.
Conrad was stitching with face ashine,
But suddenly stopped as he twitched a twine:
"Old friends, good news! At dawn today,
As the cocks were scaring the night away,
The Lord appeared in a dream to me,
And said, 'I am coming your Guest to be!'
So I've been busy with feet astir,
Strewing the floor with branches of fir.
The wall is washed and the shelf is shined,
And over the rafter the holly twined.
He comes today, and the table is spread
With milk and honey and wheaten bread."

His friends went home; and his face grew still
As he watched for the shadow across the sill.

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He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;
He would kiss the hands where the nails went in;
And then at the last would sit with Him
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

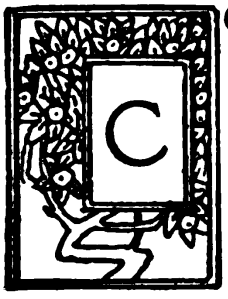
The day went down in the crimson west
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did You forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"

—*Edwin Markham, in "The Shoes of Happiness."*

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CHRISTMAS

CHARLES FILLMORE



ONSIDERING Christmas from its historical side, we know that the birth of Jesus did not occur at this season. There are no records that tell definitely when he was born; not even the year is a matter of certainty, but the most careful guessers tell us that they are sure there is an error of four or five years, and that Jesus was born five years before the commonly accepted date, which would make this 1924 instead of 1919.

The fact is, long before the birth of Jesus the so-called pagans observed this season as a festival time. All nations had their deities and knew something of the working of the universal Law. The Romans, the Celts and the Germans had an inner perception of a change taking place in the universal outflow of life, intelligence and power, at this season of the year. Even the old Egyptians understood this, and back in the remotest histories and legends of the race we can trace the festivals of the winter solstice.

We are told by astronomers that at this time of the year there is a change in the relation of the earth to the sun. The days, up to the 22d of December, grow shorter, and there is a gradual withdrawal of warmth and life until at this time, when a renewal takes place, the sun becomes brighter and new life springs up. At the same time there is universal rejoicing and feasting over the storing away of the harvest of the year. Man knows by experience that there will be a period of cold and darkness before the new life and light, which is springing up within, can make itself manifest without.

The pagans were without an understanding of the spiritual meaning of the New Birth, which is the Christian's Christmas, and when the Christian world and the Gentile world united in the observance of the day, a cer-

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tain compromise was made, and the customs of each were dovetailed together, so that we have with us many pagan rites and ceremonies. The Christians had to adopt the pagan date, and the pagans had to accept the Christian symbols, partly at least, as representative of the birth of the Savior, and introduce into their observance of the time the carols, and many of the mystical ideas associated with his birth.

What is the birth of Jesus Christ in Bethlehem (house of bread) of Judæa? What is the coming of the Wise-men, the appearance of the star to the shepherds, and all the other mysterious symbols? They all have reference to the coming forth in man of the Anointed Man. We all represent a certain state of consciousness, and there is eternal progress. Every man must be born again—born of the Spirit, born from above. Every one must realize this before he can come into the real life and know himself as he is. Before the new birth, man has a partial idea of himself as he is in a certain stage of his development. When he is born again, when he begins to understand the real, spiritual man, and knows that there is an omnipresent Good in which he lives and has his being, he comes into the full light and knows himself as he is. This is the descent into consciousness of the Higher Self, or the Birth of Christ.

There are symbols so representative of the Great Life, so like the Law, so perfect, that we cannot discern the difference. These are the perfect expression and manifestation of the Law. Jesus was the perfect symbol, because he had rounded out the race evolution. The Divine Man, which Jesus brought forth, must be born into the consciousness of every man, and we must all stand joint heirs in God's kingdom with him. This is the teaching of Christianity, and this New Birth in man is what we are now celebrating.

Bethlehem, where Jesus was born, represents substance and life. It is the place in the subconsciousness

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down among the despised "animal forces," where the Christ is formed. Jesus was brought forth in a manger among the cattle. When the new life is quickening in the body, it is despised and considered a mere animal force, and Herod (sense consciousness), fearing its power, seeks to kill it. We find on all sides thoughts that would do away with this new child in consciousness. The Wise-men from the East are the true thoughts of the all-providing, all-protecting Within, coming and going unobserved, yet bringing rich gifts.

This New Birth is a matter of realization in each soul. Every one must know for himself the all-encompassing Presence. Be true to the law and watch for the quickening of your spiritual body. Do not leave it to the Herod thoughts, but obey the promptings of the universal Protection; let it be nourished and kept, that you may attain your full stature in Christ. The Divine Life working in you shall become the magnet through which the Divine Good will supply your every need.

* * * * *

Walt Whitman said, "I celebrate myself." When people heard this they said, "Here is an egotist; put him out." When Jesus Christ arose in the synagogue and read the passage from Isaiah referring to the Messiah he said, "I am the fulfillment of this Scripture," and the people cried, "Put him out."

These men were not understood. They were proclaiming that which is true of the real man. The real self is both individual and universal, and it is right for the individual to celebrate himself. This is what men do when they find there is something within them above the personal consciousness. Man is Spirit. Everyone should rejoice greatly in this, and should seek to bring forth his Divine Nature under the Law. If we think only of the historical Jesus we do not celebrate ourselves. If the occurrences in Jesus' life are not of today, they have no special significance. We must perceive that the real man is constantly coming forth. This is

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the meaning of Christmas. It does not belong to the past; it is a vital, living, present Truth.

Jesus was a man like unto us, yet there was something different in him. The time seemed to be ripe for the advent into the race of a new kind of man. The thought of all Israel had long been concentrated upon the coming of one who should be the Messiah, and all the virgins hoped for the honor of bringing him forth. All this should be applied to the individual consciousness. You know the law of mind, and understand how an idea held in mind takes form in substance and finds expression. In this way the Christ man is brought forth. The *I Am* is constantly bringing forth; first is the idea in mind, and then the representation of that idea. If you are an artist, you make a rough sketch before painting the final picture. If you are a sculptor, you first make a plaster cast of your ideal statue before you begin to give it form in marble. In this order everything is made. In this way man is made.

The first and second chapters of Genesis are very puzzling until you understand the law of all mind action. The first chapter tells that man was made perfect; the second says "there was not a man to till the ground." The first chapter describes creation in the ideal. The first man is the spiritual idea, the perfect man, the Christ. This creation is complete, finished, and "very good." The second creation is the manifestation of the man idea, and its degree of perfection depends upon the man who expresses it.

The Lord God "formed man of the dust of the ground." This was the first plaster cast of man by the Great Sculptor. This primitive man-idea was given life and feeling. The Lord God "breathed into his nostrils the breath of life; and man became a living soul." But this man was a long way from the Divine Man brought forth in Jesus Christ.

Jesus and Christ jointly form the perfect man—Christ the ideal, Jesus the manifestation. Jesus was

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above the average man, because of his fuller realization of what man is. We have been identified with the Adam man long enough. We have called ourselves "dust," and have had the result. Let us call ourselves Christ, and attain perfection. By seeing our perfection in mind we shall project it into visibility.

This is being about the Father's work. It is not the vanity of the personal man that leads us to look upon our perfection, but the wisdom of the Divine Mind. If we are coarse and crude and homely in appearance, it shows that we have been lax in thought. We have not discerned the Lord's body. Man is just beginning to learn how to make a perfect body. He is just now coming into that understanding of the laws of mind that shall bring into manifestation the body of Christ. So long as he has a crude, material idea of body, that long will he bring forth a crude kind of man. By following Jesus Christ we produce the perfect character, and out of the perfect character shall come the perfect body.

So we celebrate the good in ourselves and in all men. Spiritual understanding leads us to look back of the appearance and see the "image and likeness" in all men. The bringing forth of the Christ child is not a work that was finished in Bethlehem. It is taking place in our midst every day. It is this we celebrate.

When the Christ Consciousness is born in your soul you will know the meaning of the Christmas festival.

This birth is not a matter of outward observation, and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the temple, and through her devotions prepares herself for the Higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God, and we know it when we realize *I Am* the Son of God.

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You may have to "magnify the Lord" in your temple a long time before the "Sun of Righteousness" bursts forth. This birth of the Christ Consciousness at the soul center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of man and the Son of God is here defined. The Son of man is the mind of change, with its transitory temple. This Son goes to and fro in the universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that harmony is not a place, but a condition of consciousness, the soul begins to purify itself.

Pray for the perfect. Meditate upon the pure. Affirm the fearless, and secretly dwell in the place of the Most High. In imagination *see* yourself the Prince of God. "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

The chief charm of Christmas is its simplicity. It is a festival that appeals to everyone, because every one can understand it. . . . . A genuine fellowship pervades our common life—a fellowship whose source is our common share in the gift of the world's greatest Life which was given to the whole world.—*Arthur Reed Kimball.*

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring,
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

—*Milton.*

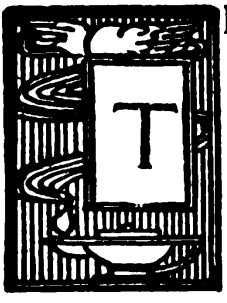
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THE FOURTH DIMENSIONAL SELF

EMMA CURTIS HOPKINS

I.

Mystical Vision



HE INITIAL and compelling faculty of man's mystical or Fourth Dimensional Self is visional sense. All the other secret faculties of man arouse and extend according to the direction of the inward visional sense. High vision causes the waiting faculties to stretch forth to touch the Supernal Absolute at every point, till the deaf hear the words of the book, and taste the powers of the world to come.

So the mystical Mohammedans chant, "With eyes tightly closed, see Allah." Every Moslem glories in being an hypocrite, because, with his face smiling toward his friend, yet truly is he "handing over his face to Allah."

From shadowy antiquity man has been urged to look up to a Countenance vast, vast shining through the universe as the sun in his strength, hot with healing, glorious with reviving, wonderful with instructing. "I am the Lord that healeth thee." "I give life to the faint; and to them that have no might I increase their strength." "I will instruct thee and teach thee."

As every bead on a Buddhist ten-wa, or rosary, has been charged by and caused to encase some name of Deity, ready to burst forth with enchanting influences by much repetition, so man in himself catches all that his visional sense, independent of his outer eyesight, gazes oftenest toward, material, mental, or mystical. By much usage he radiates this influence in extenso.

With eyes tightly closed we catch the combinations of matter if we inwardly gaze toward matter; we catch mental formulas if we gaze toward mental processes;

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we catch the creative originals of things by gazing toward the High Original.

Did not the Presbyterian Dr. Jowett, of London, declare that by gazing toward the glory of the Highest, Bishop Westcott, of Durham, became mighty in strength? Why should not every man gather strength from gazing toward the glory of the Highest? John the Revelator called that strength he himself caught from the shining Highest, "hail stones" of the bursting Entheal. John, by visionally gathering the shining hail stones of supernal energy, was stronger than the boiling oil into which the envoys of Domitianus had thrown him, and rose the laurel crowned apostle of the new religion. "Seek ye the Lord and his strength, seek ye his face evermore," was the Hebrew reformer Ezra's urgent commanding.

Jesus of Nazareth caught life from the Supernal Highest, and his name stands for Life unkillable and radio-active. "I came that ye might have life, and have it more abundantly."

We are bound to gather something over the Tao or track of our visioning. Only the Highest stirs us with life, strength, wisdom, working genius. "Man alone of all the animals knows enough to seek his highest good at the Highest Source," reported Lactantius, Christian Cicero among the Latin Fathers.

Three sons of Jesse of Bethlehem caught material and mental abilities from attentiveness mindward or matterward; but the fourth son, David, their youngest brother, caught supernal abilities from attentiveness Godward. "Mine eyes are ever toward the Lord."

What strings of beads do chain our globe around from man's directed attentiveness! and only one chain its salvation! "Beside me there is no Savior."

Death is caught from looking deathward, and naming it, even as tasbih bead choosing high catches Entheal Allah. How dark the encasements holding death! But note that death is called the influence of the

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liar, with no truth in it, by the Life-Radiating Jesus. "I am from above," he said. "In me ye have Life."

As the beads on the tasbih of Islam have radio-activity according to the names they encase, increasing in influence by much insistence, so "Thy Name is as ointment poured forth." It rays forth with kingship, with life flakes, with brightness, till "God doth show thy brightness to every country."

From the Ruler in the heavens, the Great Countenance of the Absolute, cometh the glory which the name of him rays forth, as eternal life, or healing wisdom, or prospering goodwill.

In mythology, Cronus, the god of the harvest, had two faces, one black and one white, to signify man's harvesting from the brightness above or from the gloom below, according to his visional directions. "Every good and every perfect boon is from above, and cometh down from the Father of Light," wrote James, Jerusalem martyr, Anno Domini 62.

As some names encased in the Buddhist ten-wa had miracle working energy, so some names of the Christian dispensation have miracle working radio-activity. "In my name raise the dead."

The mystical body arouses its immortal senses and rouses the manifest body to live in the fourth dimensional kingdom, free from old age and death, disease and poverty, by its ofttimes upward inward glancing toward the Giver of the miracle working name.

Ptolemy Philadelphus, King of Egypt, closed all the schools that taught immortality, because the word Immortality rayed forth the urge to high vision above length, breadth, and thickness. He did not know that the three dimensions ray forever forth misfortunes winding deathward.

The Rationalists of the world have sometimes taught that believing in miracles works mischief to true virtue; but when Isaiah turned the shadow ten degrees backward on the dial steps for the 12th King of Judah, a

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glorifying awe seized the people, and a new worship of the miracle working Supreme glowed hot in their hearts.

As truth is not in the earth, and cannot be in the earth, according to the inspirations of old Egypt, whatever is spoken from three dimensioned visioning is bound to dispute the way of the fourth dimensional all-miracle. For there is ever and forever a higher energy than mind and matter. In mystical science we obey a reiterated command, "Endure as seeing the Invisible;" so shall thy life renew, so shall thy affairs be set in order.

On the principle that we catch within ourselves what we vision unto, and ray forth its influences as a bead on a rosary rays forth its priest-charged mystery, how reasonably imperative for our highest good and our highest working efficiency is the Highest Good's imperial edict, "Vision High!"

There has been discovered a form of emanation from every human being, taking shape as pictures more or less distinct, of everything inwardly gazed toward. These pictures hang around us, irrational and undiscerning in themselves, awaiting our commandings. If we do not command them they hug closely to us, gripping us with pain, or faintness, or disease. Their strength is said to be marvelous, just strength of irrational pictures, distinct and well modeled, or evanescent and insubstantial, like colored mist.

The genesis of genius to command and be obeyed, lies in getting these intimate emanations under control.

After Napoleon Bonaparte had driven away his smothering picturings of evil, the soldiers of France obeyed him as a god, and his proudest horse hung down his head if any man less than the dictator of Europe mounted his back.

Where go the pictures of evil happenings and misty forms of past visionings when they are ordered to depart, carrying their strength with them?

Who can handle them like the Jesus Christ Pres-

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ence in the universe, who taketh all our infirmities, and beareth all our sicknesses, making them incompetent to return upon us by our acknowledgments of such Vicarious Presence? "God the Father giveth thee the Spirit of wisdom and revelation, for the acknowledgment of him."

The unhurtable Fourth Dimensional Self never is hurt by fires or swords or wicked words.

The mystical self, exposed by high vision, and shown as authoritative by command toward low visioned picturings, is undefeatable. Defeat cannot smother the undefeatable. The man that formulates according to his vision is undying. Death has no clinch on the free agency that visions where it will, picturing into strange irrationals awaiting orders, or breathing from the everlasting Highest and disciplining all close hugging phantoms with efficient orders to depart into the Great Co-Efficient. And by this way man shall "live forever, and not see corruption," sang the Sons of Korah in the times of the Levites.

"But now the Prince of Peace has come—He of whom it was said that 'in His days there shall be abundance of peace.' Now 'mercy and truth are met together; righteousness and peace have kissed each other.' Now 'old things are passed away; behold, all things are become new;' and 'all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself.' "

Some say, that ever 'gainst that season comes,
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long,
And then, they say no spirit can walk abroad,
So hallow'd and so gracious is the time.

—*Shakespeare.*

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A CHRISTMAS CAROL

There's a song in the air!
  There's a star in the sky!
There's a mother's deep prayer,
  There's a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a king.

There's a tumult of joy
  O'er the wonderful birth,
For the virgin's sweet boy
  Is the Lord of the earth.
Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a king.

In the light of that star
  Lie the ages impearled;
And that song from afar
  Has swept over the world.
Every heart is aflame and the Beautiful sing,
In the homes of the nations that Jesus is king.

We rejoice in the light,
  And we echo the song
That comes down through the night
  From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in the cradle our Savior and King.

—*Josiah Gilbert Holland.*

It takes so little to make us glad,
  Just a cheering clasp of a friendly hand;
Just a word from one we can understand,
  And we finish the task we long had planned,
And we lose the doubt and the fear we had,
So little it takes to make us glad.

—*Exchange.*

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"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AMONG MEN"

CORA GENEVRA DEDRICK

"Glory to God in the highest, and on earth peace among men."

HOW DEEP and true and fine is the genuine Christmas greeting! What a blessed, sacred, yea, holy message is contained within the meaning of the real yuletide salutation! From within the depths of being it opens up and causes to bubble forth hidden, hitherto unknown springs of livingness, joyousness, lovableness,—all those mighty, uplifting qualities which go to prove the true unity of Spirit; that "none of us liveth to himself," but that each soul is necessary to every other, that each one is a channel through which God is pouring himself out upon every other.

As hand clasps hand, as eye meets eye, as heart speaks to heart the awakened mind comes, by leaps and by bounds, into a fuller, freer, and more glorious understanding of that grand, simple, all-important event that transpired nearly two thousand years ago, which has made it possible for us to celebrate the holy Christmas season; which has made it possible for the "royal nation," the "elect race" to gain an eternal foothold upon the earth.

Our most humble thanks be unto God for the privilege of honoring, revering, and holding dear the date of birth of our Savior, our King.

Picture, if you will, on a crispy, starry winter's night, a rough hilly country, with an ancient hamlet modestly tucked away in one corner of it. Look to the East, and behold a shining star, dazzling with the glory of an indescribable splendor, moving slowly and majestically forward through the open canopy of the heav-

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ens, until it is directly over a given point,—until it is directly over a lowly spot in the outskirts of the town, down near the cliff's edge. Bethink you what a wonderful force is coming into action that, though in its infancy, dominates the movement of heavenly bodies. Marvelous! you say. Yet, it must be by an exact law that such occurrences take place.

In your mind, make your way down near the cliff to the stable (for such it is), and peer in. There you will see in a rude, rock-cut manger, a young mother lovingly keeping vigil over her new-born babe. Apparently a little helpless piece of humanity,—this young child, and yet not helpless. You feel, yea, with that inner vision you see legions of ministering angels joyously hovering 'round that holy mother and her royal babe.

"Glory to God in the highest, and on earth peace among men." Words of praise and rejoicing speak themselves right out of the very atmosphere. A mighty work is accomplished, a new cycle of unfoldment begins. The Wise-men from the East, the good shepherds from the hills, the rich and the poor alike, all congregate to pay homage to the new-born King, the Divine Servitor, the Messiah,—the Pioneer Soul who has come forth, clothed with a fleshly body, armed with the Word of God, forceful and courageous enough to blaze an indestructible path right through the deadly, poisonous atmosphere of all sin and sickness of the race consciousness, and thus throw wide open the Door of Salvation to all the people of the earth, which insures forever the establishing of that divine unity,—the brotherhood of man and the Fatherhood of God.

But as the roseate hues of the early morning begin to awaken and to chase one another through the beautiful, flimsily clouded eastern sky (which always precede the full light of day), so in the dim half-light of the awakened consciousness, the race has come to know that the birth of the Christ has even a more vital, more

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stupendous significance than that holy occurrence which took place in the Bethlehem manger.

As on that star-clear night when our Lord was given birth, that the whole earth seemed in a half awe-stricken, listening, half-expectant attitude of mind, as though aware that the unusual, the miraculous was about to transpire, so it is when a spark of the every-where-present Life of Spirit strikes fire within the individual heart and begins to send forth a luminous blaze of Divine Light, that the whole soul consciousness is suddenly awakened, greatly concerned.

The Wise-men from the East (our enlightened thoughts which are open to the higher light), the simple-hearted shepherds (our gentle, sweet, reliable thoughts, which always seek to guard, and to minister unto that which is good) are greatly rejoiced. But all the Herodian tribes that have been holding forth in the soul; the different states of consciousness composed of thoughts of greed, selfishness, darkness, feel that their right-of-way is about to be trespassed upon, and as a consequence are up in arms, ready to destroy, to put to death this new-born spiritual force.

But spiritual progress cannot be obliterated. Christ is indeed come to earth. Within each soul the Holy One is born. This Holy One (the indwelling Christ), must be guarded, nurtured, tenderly cared for until it makes such a sturdy growth that it can successfully meet and handle (through Love, the Divine Weapon), the rough blows of the adversary.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus is, indeed, Savior of man. He gave his life a ransom for many. He opened to man the Book of the Spiritual Life. Through raising his consciousness to the God consciousness, through appropriating and using the God powers, he was able to withstand every test, to make every demonstration over the errors of mortal man. And when, in the final test, in the garden of Geth-

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semane, it came to the unconditional surrender of the human will, and that the personality was swallowed up in the Universal, and he cried in his agony, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt," through this experience he was lowering his consciousness to that of the race, thus implanting within it,—within the heart of every one, the seed of redemption for Spirit, soul, and body. "Except a grain of wheat fall into the earth and die, it abideth by itself; but if it die it beareth much fruit." And thus it was through living the life that he imprinted within the heart of the race the first chapter in the great and beautiful Book.

But we are joint heirs with Jesus to every good thing in the kingdom. If it were well that he write a chapter in this wonderful Book through living the life, so is it equally well for each one of us to acceptably bring into livingness a chapter in the Book, through similar methods. Therefore, we are each Savior of the race. You are Savior of the race. I am Savior of the race, inseparably unified in purpose; all one in Spirit, yet all different,—none the same. There are as many phases of Life, as many different paths to be cleared through the race consciousness into the kingdom, as there are souls upon the planet—all hindrances to be removed through the power of the Word, all discord and hate to be conquered through love, while the loving Father of Life, who watches over us all, takes advantage of every opportunity to lead us into a fuller light, to give us more of himself, never failing to abundantly reward every unselfish, loving deed, while on such occasions the angels 'round that inner throne break forth in one long, joyous, triumphant song.

There are many wonderful souls in the land of the living today, who have come into a partial understanding of Divine Law through traveling the thorny, stony paths of experience. Through judging from the effects brought about by battling with the broken law they

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have learned that "honesty is the best policy," that "virtue brings its own reward," etc. But Jesus taught the better way. He taught us how to go into the closet of prayer and to connect our consciousness with God, the Cause, the Creator of all that is, thus giving us power to understand the spiritual Law, and to work with it, by which means the right effects, or results are always brought about.

Through daily going into the silence and realizing the activity of Divine Love (that Love that loves to love for the sake of loving,—that loves to serve for the sake of serving), that which has sustained the Herodian thoughts of error become weaker and weaker, until these false tribes are thrown into a panic,—are finally, one by one, delivered up and cast into the refiner's fire,—that transmuting process where all dross is consumed, leaving nothing but pure gold, which is used in the reconstructive work of the Spirit, proving that good can "come out of Nazareth."

When the love of Divine Purity is born in the heart, is realized and meditated upon, the lusts of the flesh go through a similar process; the life forces are lifted up until the whole consciousness radiates the Jesus Christ purity and freedom. So, is each one, from different points of view, blazing his path into the kingdom.

When one has realized and made substantial in consciousness a high spiritual Truth, has really lived it until it is his, there is bound to come what seems a reaction, and he is thrown down, down, down into the depths of despair. Often it seems to him that he has lost his grip on the power of the Word, and his soul cries out as did Jesus' on the cross, "My God, my God, why hast thou forsaken me?" But when these experiences come, please remember that you are joint heir with Jesus, that you too are Savior of man, and that you are, in this way giving your "life a ransom for many." In other words the Lord has accounted you worthy,—your test has come,—your consciousness, with

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its spiritual substance, pure life, all-knowing intelligence is lowered to the mortal standard so that the seed of your good work may be sown in the race consciousness. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." When the test is creditably passed, the one who has been tried always comes out "fairer of countenance," fuller of courage, and with a stronger, surer spiritual vision. He has successfully passed the examination. He may go up higher. Greater blessings, a larger freedom are his.

We hear many Truth seekers, who are seeking Truth for selfish ends say: "Why, O why do I not demonstrate! If Truth is really *Truth*, what is wrong with Me!" Yes, with Me! They are only partly born. They have not yet made it possible for the Only Begotten, the Son of God to come forth in consciousness. They have not yet known what it is to celebrate the birth of Jesus Christ, our King. They have not yet learned to say from the depths of the soul, "I and the Father are one." But they are on the way, and light will come. Through this experience, or that, they will stumble into the Truth.

So, in this joyous Christmas season, may the free spirit of the Divine Servitor, the Christ, ring out from every heart. May we feel God's presence, see God's image and likeness in every one we meet. May that holy reverence—love mingled with honor,—in which we hold our Lord, be also extended to our fellow men. May we realize that we are all truly one, all here for a common interest,—to do God's will.

Then when the testing time comes,—the time for the sowing of the seed,—each will be a staff, a support to every other. Then in the gloomy stillness of the night the way will be opened for that guiding star, directed by God's own hand, to shine forth and illumine the pathway, and as it was in that former experience when the Father, through the virgin Mother-Mary planted in humanity the seed of immortal Life, so will we be able

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to come out of the shadows of the valley of the testing-time with that old, yet ever new chant upon our lips, "Glory to God in the highest, and one earth peace among men."

IMAGINATION

IMELDA OCTAVIA SHANKLIN



REATIVE literature is prophecy in fanciful mood; legend is history modified to please or admonish the later comers to our world. We have our seen and unseen lives; each of these has a portrayal in imagined events and in the survival from generation to generation of those narratives that have a foundation in events and a many-storied superstructure in the variations added by historians.

The dream and the incisive, close-carving thought are companion tools in shaping the life-stuff. All mental action is productive; it, alone, is potent. In the ultimate, all mind action is prophetic. The vision becomes a flesh-and-blood reality; in turn, this becomes a myth; the myth repeated as fairy tale or sung in folk legend, reëmbodies itself. And so, history repeats itself in the soul and in the nation.

The mind that reveres antiques is the mind that builds creeds and legislates against progress. Conservatism preserves the inert forms of its own dead past, and ignores the life that is now struggling to be born. The mummified thoughts of the generations agone produce heredity and compel reincarnation. The mother images in her unborn child an ancestral type—her former traits and lineaments, her own characteristics. By regrets for what he has not been able to accomplish, the man comes again to embodiment, in the hope that a deferred image of his own mind may be this time worked out in the

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concrete world. Man is his own ancestor and his own descendent. He images a thing in his own mind, and then he submits to the thing imaged and feels that he must obey its nature and demands in him.

The uncorrupted imagination is self-knowledge. It embraces that which we were, that which we shall be, that which we are. It is the mentality of man, saying, "I shall be satisfied when I awake, with beholding thy form." It has brought the descended God up through the mist atom to the granite crystal, on to the clinging lichen, up to the flowering anemone of the deep, aspiring in the creeping thing upon the earth, into the beast-man, upward, upward to deferred, but certain victory in the perfect man Christ Jesus.

Into whatever ideal the *I Am* enters, there the imagination conceives and brings forth its progeny.

Some image in the zone of materiality, and in that nightmare state experience terrors.

Some image in the dream consciousness of intellect divorced from the Spirit, and there rear an impermanent column on which they trace in evanescent dews, the soul alluring syllable, Fame.

Some image in the ascending reach of the homing soul, and by visions shown them on the mount they know how to descend to their present places and build the ark of Jehovah's habitation after the pattern shown them on high.

A wavering, unstable faith images variously, distorting and inverting the essential facts of being similarly to the way in which a stratified atmosphere draws a landscape out of true proportion and relation in a mirage. But the builder must finally build after the Plan. The man who steadfastly holds to the image of the Christ, saying, "This one thing I do," like a star shining into the depths of a clear and tranquil pool, images his own unsullied glories. Man, reeling in the delirium of sense, sees strange phantoms and cries out as does the troubled sleeper, fearing this and that, and prays to be

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delivered from the dire forms his maltreated imagination produces. In the Christ Jesus consciousness, the heavens open and the Holy Spirit images itself in the dove descending upon the God Word made flesh, and there proclaims the Son of God the King of man.

All the sweetness of life, the potential beauties of man, wait patiently back of the fluttering shapes which the ignorant imagination begets. The flowing verse, the stately prose, the graceful lines of gleaming marble, the magnificent arch, the stately cathedral, are the clothing of the near-God image. A little Scotch boy, watching the kettle on the kitchen fire, straightway set his image-builders to work. Hopefully he toiled, the ideal coming the while into clearer relief. Trustingly he persevered, the intelligent hand taking orders from the intelligent head, and then, his dream grew into visible shape,—and man knew one more mastery over the natural forces. For years Fulton carried in his mind the image of the steamboat. From one triumphant failure to another he bore its picture, until he brought it out in floating wood, and the watching throng cried, "See! it moves!"

The Eastern philosophers teach that the formed thing is illusion. This is equivalent to saying that things are what we see in them. To the practical minded, a spade is always a spade. It is an inert tool, which in the hard-muscled hand turns over the sod, that potatoes may grow. Yet there is another fact in the spade—it is even the triumph of a clear genius, dream-spark; an implement that shall make roses more velvety as well as potatoes more bulky. It is one of the essential victories—the supremacy of the soul over that to which it has submitted.

The imagination is what preserves the mind from sluggishness. It sets the ideal first in the mind's world and later bears it forward into man's world. The race attends the image builder and does him homage on his native plane. The Nazarene, whose concept of life

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was an hourly oneness with the Father, has given us this picture, dear to the heart of all generations. Listen to him: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." This he said, imaging the highest ideal possible of appeal to the ears of his listeners. Stanch Job, gazing at the stars through the eyes of affliction, imaged grandeur in the skies. Hear him:

> "Canst thou bind the cluster of the Pleiades,
> Or loose the bands of Orion?
> Canst thou bring forth Mazzaroth in their season?
> Or canst thou guide the Bear with her train?"

He who images heavenly things leads the world heavenward. He who images Deity saves the world.

Poe, the singer of dirges, has given us the picture of despair. The inappeasable raven sits above the door, and to each hope upspringing in the heart, the night-dark bird cries, "Nevermore!" Another, he of the glad heart and courageous word, the prophetic Moore, imaged a social state so beautiful that gross minds have ever called it impracticable, so impossibly beautiful that the name of the commonwelath has been adopted as a synonym for visionary good. But the world is advancing toward Utopia. The beauty that is conceived, even though of an order hitherto undreamed by man, shall build its outer temple and stand before the world, a monument to the thought it embodies.

One essential fact to be observed of the imager, is that of the high order of mentality possible of production. No mind need be without its golden ideals, its holy ecstacy of talking face to face with God. That which transcends the commonplace is prophet or creator. Man constantly ascends in quest of himself.

When the imager of Spirit is approached in a matter of discrimination, his question is: "On what plane was this thing imaged, and who has named it?" Then he declares that the things bearing the image of Cesar shall be rendered to Cesar and that the things bearing the

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image of the God seeking mind shall be rendered unto God. Thus he prevents the adulteration that comes when there is an attempt to set up Cesar's image in the temple of God, and he also avoids the blasphemy that takes of the things of God and seeks to set them in the revel halls of Cesar.

Words avail little unless the mental image conforms to the language of the tongue. There are denials that do not deny and there are affirmations that do not affirm. There are those whose lips frame words of worship but their hearts are far from God. The soul may beat against the wall of conditions with words, but if the mind's image is in the wall, the wall will defy the language. Those who play with words as a child juggles colored balls are often sorely disappointed when their incantations sink away in the realization that they were simply words, words, words. The earnest oriental pagan, laboriously working a prayer machine, and the occidental experimenter diligently parroting metaphysical phrases with his mind on his limitations, are not wholly dissimilar, with the chances for a happy result about equally divided. To give the word living power, it must be quickened by the imagination. If there was within the zone of this world's mentality one mind that could erase from its intelligent consciousness the idea of suffering, suffering would cease for the world.

No man lives to himself alone, therefore Jesus Christ bore the sins of those less spiritual than himself. He looked into the face of Glory, and became transfigured. In the clear crystal of his spotless mind he imaged God, and was drawn into God.

The lesson is obvious. If the eye gazes steadily at a brilliant bulb of light, the image will remain clearly impressed on the physical sense of sight for many seconds after the light is extinguished. We have borne the image of the earthly because we have studied the earthly. Earthly things are in themselves ephemeral; they change; they disappear. The heavenly is change-

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less, permanent. We look upon it, and its permanence and beauty—ancestors to the permanent and beautiful in us—quicken the immortal splendor of the inherent God. The Image of the Likeness takes form; it becomes dominant. Then the night of false images is faded out by the light of God's day, and the lesser, partial lines draw into a perfect contour, and we behold ourselves as God has always beheld us, the Only Begotten.

THE SPIRITUAL NATIVITY

[These verses, setting forth the birth of Christ in the soul, were written by John Scheffler, a German mystic of the 17th century.—EDITOR.]

Though Christ a thousand times
in Bethlehem be born,
Unless He's born in thee
thou wilt be all forlorn.

Rejoice, my heart! that God becometh man
And is already born. Oh, where? In me.
As mother hath He chosen me. How so?
Mary's the soul, the manger is my heart,
The body is the stall, new righteousness
The swadling cloths, Joseph the fear of God,
The powers of mind are angels that rejoice,
Lightning is the glory,—senses chaste, the shepherds
That find him. The pearl's conceived and born
By dew within a shell, which I will prove if you
Still doubt. The dew's the Holy Ghost, the pearl
Is Jesus Christ. The shell's my soul, and thou
Receivest God when the Holy Ghost doth
O'ershadow His handmaid, the virgin mind.

For what we give of love and praise
Is never lost—but though it change in form,
It lives and loves and gives itself again
As need arises.

—*Ephie Venning Thomas.*

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FAITH

Lesson Eight

ALICE RUTH



LENGTHENING shadows warned the reluctant ones at Broad Acres that the time of their departure must not be delayed, and with many expressions of interest in the rich new thoughts they had gained, they took their homeward way from the park, down the long maple bordered avenue to the public highway.

"Who can estimate the changes that will come into the lives of these people as the result of what they have heard today!" Mrs. Lovejoy remarked to her husband, as they watched the receding line of automobiles.

Then the telephone rang a call for Rev. Seamour to come to Mrs. Parker, who it was said, suffered from inflammatory rheumatism. Quickly Mr. Lovejoy brought out his car, and half an hour later he stopped before the main entrance to a rather imposing, colonial looking, farmhouse. Softly the door swung open, and a white-capped nurse ushered Rev. Seamour into the patient's room, and withdrew.

Mrs. Parker ceased moaning to say, "You can't do anything for me. My daughter called you but I haven't a particle of faith in you."

"Have you faith in God?" asked Rev. Seamour.

"Certainly I have," she declared, "I've been a church member for many years, and no one has ever questioned my faith."

"If you have faith in God, that's all that is necessary," Rev. Seamour assured her, "for it is God, not I, that heals. Think of God's love," he continued, "how firm and steadfast it is; how unlike the wavering love of mortal."

"True enough," interrupted the lady; "mortal love

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is nothing to depend on; don't I know it? I've been deceived times enough."

"God's love," resumed the caller, "is dependable and forgiving; it is not his will that you should suffer. Just quietly think of God's love and forgiveness." Then in the deep silence, Rev. Seamour realized her healing. Leaving her in peaceful slumber, he softly went out to where farmer Lovejoy sat waiting in the car.

"You found Mrs. Parker an eccentric, I'll venture," said the farmer, as they spun along the country road. "Her daughter married against the mother's wish, and while the mother forgives the daughter, she is still bitter toward her son-in-law, who, she says, 'only wants her money.' She has been bedfast for months, and a profitable case for several doctors. Her daughter, Mrs. Grainger, and also Mr. Grainger heard both your sermons at the park today, and talked with several Truth students on the subject of healing. They must have been favorably impressed; instead of tarrying as many others did after the service, they went directly to Mrs. Parker's. Of course Mr. Grainger didn't go in, being under the ban of mother-in-law's disapproval. Mrs. Grainger went in and called for you over the phone; then she told her mother what she had done, and gained her half-hearted consent to receive you."

"I left Mrs. Parker sleeping comfortably," said Rev. Seamour, as they turned in the avenue at Broad Acres.

Next morning, Mrs. Lovejoy received a phone call from Mrs. Grainger, "Mother is up and happy, you must know. She wants you and Mr. Lovejoy and Rev. Seamour to dine with her, at six this evening."

A fervid July afternoon had scarcely begun to cool when the trio arrived at Mrs. Parker's.

They were greeted by Mrs. Grainger, who ushered them to the dining room, and there Mrs. Parker stood. Yes, stood! for the first time in three months! A tall, white-clad figure with a huge corsage bouquet of pink

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carnations; she was smiling an unwonted smile, eager to receive her guests.

"Aren't you surprised to see mother so wonderfully changed?" asked Mrs. Grainger.

"I would be," replied Mrs. Lovejoy, "if the same wonderful thing had not occurred in the case of our little son."

Extending her hand to Rev. Seamour, Mrs. Parker said, "Forgive my rudeness of last night."

"It is forgotten," he replied. "I hope you slept well."

"Mr. Seamour, last night was the first in many months that I have slept the night through, and this morning I awoke with the feeling that I had been listening to angel choirs; for an instant, I thought I was in heaven. There was not an ache nor a pain in my body."

Mrs. Grainger, who had been busily seating the guests at the table, bowed her head for the brief blessing which Rev. Seamour offered, and then said, "You may imagine my astonishment when I came in this morning, to find mother up and dressed. Of course the nurse helped her, but even at that it was marvelous."

"What may I eat, Mr. Seamour?" queried Mrs. Parker, viewing the varied and abundant viands.

"There is nothing here that can hurt you; eat whatever you want. Thoughts and words affect our health more than the kind of food we eat. Neither diet nor medicine healed you."

"Can you tell us just what did heal you, Mrs. Parker?" asked Mr. Lovejoy.

"Why, Mr. Seamour said I must have faith in God, and I always had that, so I went to sleep and woke up well."

"If you always had the faith, and if that is what cured you, why didn't that faith keep you from getting sick, or why didn't it restore you to health, long ago?" Mr. Lovejoy persisted.

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"I must admit that I don't know," replied the rather mystified lady. "Ask Mr. Seamour."

"Faith in God is essential, but it must be used," said Mr. Seamour. "You may have abundance of food to satisfy hunger, but if you do not use it you will continue to be hungry. To be benefited by faith, we must use it; furthermore, it increases with use. Mrs. Parker has greater faith today than ever before. Another element was added to faith in your case, Mrs. Parker, which is quite necessary to healing, and that is forgiving love. I think you will remember that as your last thought, on going to sleep last night. Faith may be ever so strong, but it fails to work if there is lack of love and forgiveness in the heart. 'Faith working through love,' shows us that we must free ourselves from condemnation, resistance, and all adverse thoughts, to have effective faith. Jesus said, 'According to your faith be it done unto you,' because this is unfailing law. Knowing that only the good is true, gives us a basis for the faith that brings good into our lives. There can be no healing without faith, and sometimes patience is called to coöperate with faith. Through patience we learn to subdue the personal will and desires, that the will of God may be done; positive, restful, trusting in God has its foundation in faith. Faith sees all things as already fulfilled, and takes them as the desire calls. Affirmation is the act of mentally taking the thing desired. We prove our faith in overcoming, and this is victorious faith."

Mrs. Parker, who had been deeply attentive, even forgetting to eat, now excused herself and went directly to the telephone in an adjoining room.

In the surprised silence that followed, she was heard to say: "Duane Grainger? This is your mother-in-law; yes, Mrs. Parker. Can you come over right away? Oh, Helen's all right. Perhaps you'd better dress for dinner, as we have company, but don't lose any time."

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Mrs. Lovejoy afterward declared that a halo positively shone around Mrs. Parker's head, as she returned to the table. Everyone observed the radiant face she turned to Mr. Seamour when she made the declaration, "This day I'm going to be reconciled to my son-in-law. I'll prove my faith by overcoming, and make it a victorious faith; from henceforth, it shall work by love. I will patiently subdue my will and trust in God, who has mercifully healed me."

"Mrs. Parker, believe me!" returned Rev. Seamour, "as long as you hold these thoughts in mind you will have no more pain, for bodily ill has its starting point in the conscious or subconscious mind. Now have faith in yourself as well as in God, for you are his offspring. This will give you strength to meet, unmoved, any censure or condemnation that may assail you. You have the consciousness in your own integrity, your faith in the Christ within. It is right to have faith in ourselves; and we should have faith in all men, because all are children of God, made in his image and likeness, perfect in Spirit. It is through overcoming on every line, even as Christ overcame, that we may bring forth the fruit of righteousness, which is life eternal, and this righteousness is established by faith."

(*To be continued.*)

Life is an education of the soul; it is the opportunity for the gradual promotion of instincts within us which the world of itself could not give; that just as out of the physical life, the mental and emotional life with its wonderful uprisings and its pathetic fallings-away, its half-fulfillments and its half-disappointments, its radiant morn and its vast and holy night, its glimpses into a beautiful reality and the slow or sudden quenching of such lights—out of all these things man, the unconquerable spirit, the pilgrim of eternity, may build for himself a house not made with hands, eternal in the heavens.
—*The Choir.*

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LOVE

SELF-CONTROL is not self-conquest; it is but a step to conquest, more important to one in the ordeal of it than afterward. Hatred of generation is not self-conquest; it is often, however, an energy used in the preliminary step of self-control in these affairs. I have said that the life of the monastery cannot bring about the full spiritualization of the body and mind, so long as fear and hatred of women is a governing principle of continence; and that you cannot finally change the organic cry for the mate in a masculine heart by teaching the brain and the centers of the body that all things feminine are vile and abominable.

Certain power comes even from denial. There are men who have mastered many functions of the body, who have lived twice the years of men on this planet, who have made thought-force work with potent drive, who have developed incredible memories, and massed enormous knowledge in the cells of the brain. But these are trapeze performances, not the fertile powers of the true mystic. The old occultist, carried in his blanket for fifty years, dies at last; the brain with its fearful and wonderful accumulation of knowledge screams its last scream that it is running down. It is thrown into a sewer presently, so to speak, like the brain of Tallyrand which changed the face of Europe, but the mind which drove it goes on more arrogant and intolerant and farther than ever from allegiance with its own Spirit. Only love is fertile; by his fruits you shall know the man.

One cannot run away from a temptation; it will catch him again, like the hound of heaven. One cannot kill out desire without stultifying his own force—force that he will need presently to get over a ridge. Desire must be changed; temptation must be tran-

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scended. To change a desire from its plane to a higher one, is transmutation—a mystical process like the changing of water into wine. Step by step, day by day, our entire mortality must be changed into spirituality. One does not know the beauty of mortality nor the strength of desire, until this transmutation becomes the dominating process of the life. Passion is power; it is only evil because it rules the Essential Being. You will need its full power for work in the next higher dimension. The time will come when you will rejoice in the possession of the power which possesses you now.

I have said that your Spirit, the Real You, is Loveliness Itself. As you awaken to Yourself, you love others. The greater the awakening, the more love. The more love, the more power for life here, the more beauty and fertility of production. The Real You is your Genius. It is a Lovely Thing, and inimitable. Its utterance through the mind and body is the beauty of the world in art and action and romance. If it could utter without being diminished at all by the lower vibrations of the mind which bring it through to matter—that utterance would be utterly lovely and immortal.

Spiritual progress is a love story all the way. Recall how we learn to love; first to love ourselves, our streets and houses, ourselves in others. Growing stronger, we love our countries and then all countries, becoming civilized, loving the world, loving others for themselves; loving that which we are not, and becoming attractive for what we are.

The love of man and woman is the strongest love we have to work with here. The love of the mate is potentially the love of children, and the love of one's children is potentially the love of all children, which is the love of humanity. Woman is that which man is not. In his cruder love, man tried to make woman after his own picture; and in so far as he succeeded he spoiled his life and put her real magic into a sleep like death. In exactly so far as woman has yielded to man's

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picture and become the thing he wanted, she has become a pitiful nondescript, losing first of all the love of the perverse creature she destroyed herself to please.

Love is yoga—the desire for union. In the physical love, the desire is to possess—to complete oneself by drawing another in. In the spiritual love, the desire is to bestow—to die in order to live, to have by giving away, to liberate the Self by pouring out to another. The changing of the body and mind of man from one love to another; from the love of having and holding to the love that sets the beloved free; from romance to Romance—this is the Mystic Way. When the man learns that the glory of his mate is that she is not like him, but so much which he is not; that she has no real gift for him until he sets her free—the light begins to form about his head.

* * * * *

I have said that the yearning of the awakening Spirit in man at first arouses the mind and body to tumultuous outer questing, a passage of glamour and its disruption, of torment and parturition, accentuated in one life, as it is carried on more slowly in the masses through the incarnations. The quester cries at last in his agony, that the thing he is dying for is not outside, but within. He takes himself apart then—to find himself alone. It may be a long process, for the fruits of his past experience are many and must be assimilated, but when the hatreds are transcended and the scars cease to ache, he finds that he is still alone, and that the essential beauty of all the fruits of his births and passions are crying out for fulfillment again.

Man and woman went out of Eden together. They must come back together. Each must find the Self to find each other, for it is only through awakening spiritually that they can love spiritually. The East has taken the spiritual path alone; the West had gone the ways of matter. Each has gifts for the other. In the new cycle, the West shall take the celestial quest and

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the East shall come down to earth; but the spiritual quest of the West shall be as man and woman together; as the East was that of man and woman alone.

Again, the awakening of the Heart Center within and the manifestation of Love outside, are two parts of one process. The mate is but one who epitomizes humanity. She appears without as she is conceived within. The love of the Spirit is but the inbreathing of a process which finds its outbreathing in the love of man; silence and action again; the growth of centers to receive powers; the inner establishment of sentiency before it can be recognized in outer manifestation.

* * * * *

The love between man and woman awakens the energies of generation. Love always, and love alone, brings forth. The beauty and holiness of the father-mother-child is not dreamed of as yet by the many on this planet; in fact, it cannot be seen except from above, after the love of the next dimension is entered upon. But suppose two lovers wish to enter this next dimension and lovingly and together put away the prerogatives of world-parenthood. Here in the beginning is one of the fieriest of the ordeals in this place: two in their highest organic power, not running away from temptation, but together, in the full awakening of the power of desire, changing it daily, lovingly, the primary transmutation. If they are real lovers, really of each other, they shall presently know the power of passion as it is not dreamed of by the myriad slaves of passion. Indeed, it cannot be known until it is known in love; therefore it can only be put away by lovers—no fear and hatred of reaction, but put away in love.

Why should it be put away? Because the love of generation is a dimension of its own, and entering it, one cannot dwell in another dimension. To ascend from the physical love to the spiritual love, another center must be awakened. The energy must be taken from the physical in order to awaken the spiritual. But re-

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member that the awakening of a higher center sets free the lower *in* the Law.

The spiritual love center is in the heart. In its awakening, there is Knowledge. Its full awakening requires other ordeals than the transmutation of the passional nature. These ordeals are brought each to the other by lovers. All the habits of mind and life in relation to the boundaries of the three-score and ten must be transcended. There is no peace in the hearts of lovers who fear the separation of the thing called death. The mind of itself cannot transcend the fear of death. The spiritual nature alone can look over the border of the mutable into the establishment of the changeless. The love that casts out fear and fulfills the Law can only take possession of the hearts of lovers through the hard trainings of separation, by which the Self of each is found within.

So it is that with many the ordeals of together are but half. The two on their separate hills at length must take the love which pours out in pain and yearning toward each other, and with its fruitfulness bring to birth the consciousness within which transcends time and space. Often the two must learn to be happy apart before they can ultimately be happy together. Indeed, in the spiritual sense, it is declared that the joys of separation and together are equal, though different. Those who have experienced them have even said that there is a *dearness of presence* when the physical bodies are not worn, which cannot quite be known when the two wear flesh. The other way, without separation, is more difficult; its ordeals are accomplished by the instant and unfailing use of all the inward and outward powers of restraint—which means much more than control. It is a greater way, for those who are strong enough. It requires crystal-clear sincerity and uttermost devotion to vigilance.

In every step of the growth of true Romance, the tests come to keep the lovers from losing themselves in

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each other. Pain is instantaneous when others who care for either of them are forgotten. The rights of others, whether of mind or spirit, whether of world standard or celestial standard, cannot be trampled upon without instantly disrupting the beautiful fertility of spiritual love. Intervention of others indicates weaknesses in themselves which are really keeping them apart. If the rights of others are patiently and tenderly fulfilled, as they can only be through the beneficence of the spiritual consciousness, those weaknesses which keep the lovers from perfect expression to each other and to all others, will be made whole. Real lovers dare to wait.

And finally, real lovers are not permitted to forget that as they are the world to each other, they must live as one for the world; that their children are all children; that the desolate Orphan, Humanity, must find in them the ideal of parenthood; that as two, they form one center for the radiation of love to all; that only as they pour out in service to all does the Holy Spirit—the Worker of the recreative Purpose—bless them.

. . . Ordeals—there are many and subtle. The lovers must not only know, but live the knowledge, that spiritual love cannot grow while they hurt anyone by their ways of expressing it. So, they learn, as one, that they must become selfless to find the Self; and that magic joys transpire between them in their utter giving to others; these happen during the still hushes between their great outpourings, during the brief breath-spaces of their ministry as one. This is touching the outer rim of spiritual joy; the joy itself could not be endured by anyone in this place. . . . Together and apart, the whole world is playing it in hardly perceptible action and reaction; the few with vivid haste. Together . . . I do not say it is not hard, but it is Romance. This is the fruitful love by which all men shall know them; and the endeavor required to nourish it, will strengthen them to attain the eternal safety of Liberation.—*Extracts from 19th Reconstruction Letter, by Will Levington Comfort.*

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CHRISTMAS

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men in whom he is well pleased.—*Luke's Account of the Nativity.*

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

—*Phillips Brooks.*

To realize this purpose—to change humanity, to triumph over evil, and to honor the Father by a union never to be broken of the Father and the many sons who should be brought unto glory—this was the thought which filled the mind of Jesus Christ. This is the meaning of Christmas; and as we love God with soul and mind and strength, and prove our Divine Sonship by good will and kindness toward all our fellow men, we

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shall realize the Divine Idea of our Master and unite in his blessed work.—*Observer.*

The kindness of Christmas is the kindness of Christ. To know that God so loved us as to give us his Son for our dearest brother, has brought human affection to its highest tide on the day of that brother's birth. If God so loved us, how can we help loving one another?—*Maltbie Babcock.*

This day shall change all griefs and quarrels into love.—*Shakespeare.*

God framed the history of the world in view of the coming of Jesus Christ. In the very beginning He chose a family whose line of descent should run directly from Eden to Bethlehem. This family God took into covenant with himself, and the promise of the covenant was that of its seed Christ should be born in the fullness of time. This covenant-line runs through the whole of the Old Testament as the golden thread runs through the beautiful fabric. Everything centers in this covenant-line. It unifies the Old Testament. It is the cord upon which the pearls of history are strung. Keep this in mind, and it will explain a thousand mysteries and perplexities in reading the Old Testament.—*David Gregg.*

If we were to fancy a wholly Christianized world, it would be a world inspired by the spirit of Christmas —a bright, friendly, beneficent, generous, sympathetic, mutually helpful world. A man who is habitually mean, selfish, narrow, is a man without Christmas in his soul. Let us cling to Christmas all the more as a day of the spirit which in every age some souls have believed to be the possible spirit of human society. The earnest faith and untiring endeavor which see in Christmas a forecast are more truly Christian, surely, than the pleasant cynicism of the atheists, etc., which smiles upon it

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as the festival of a futile hope. Meanwhile we may reflect that from good natured hopelessness to a Christmas world may not be farther than from star dust to a solar system.—*George William Curtis.*

The whole air at the first Christmas-tide was tremulous with joy. It was a time for holy song, for inspired paean, for seraphic song. Let joy come still to our homes and hearts. Christ gives brightness and beauty, gladness and glory, to the whole circle of life and duty. Come, Lord Jesus, there shall be room for thee in our homes. Once there was none in the inn, but only in the stable; now our best is Thine. Only honor us with Thy beneficent presence. Let us away with strife at this season; now is the time to speak kindly words. Let us not carry into the new year the enmities of the old; let not the harsh notes of contention come into the heavenly song of peace. Christ came to give peace, and from heaven's throne today He bends to give peace to all who trust Him. He was the only person ever born into the world who had His choice as to how He should come. He might have come man, as did the first Adam; He came a babe. He inserted Himself into our race at its lowest and weakest point. If He were to lift the race He must get under it. He glorified the cradle; He beautified boyhood; He sanctified motherhood.—*Robert S. MacArthur.*

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!

—*Whittier.*

Life is before you,—not an earthly life alone, but life—a thread running interminably through the ways of eternity.—*J. G. Holland.*

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SUNDAY LESSONS

LESSON 11, SUNDAY, DECEMBER 14, 1919.

THE SUPREME REALIZATION.

International Title—*At the Trial and Crucifixion of Jesus.*
—John 18:15-27; 19:25-27.

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16. But Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.

18. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

20. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

22. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith Did not I see thee in the garden with him?

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27. Peter therefore denied again: and straightway the cock crew.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*The Son of God in me is come to redeem my world into the fullness of the Divine Ideal.*

Every realm of thought in the consciousness has its ruling center, or directive will, which has been established by the *I Am*. The religious, governmental and commercial systems of the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts of his mind, and these outer forms are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems, they would change their character or disappear. But they have become institutions of tenacity and power, and are not quickly overthrown. When the *I Am* has decided to change its range of thought from the personal to the impersonal plane of volition, it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness, but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life, must deny all ecclesiastical authority of an institutional order. He must know God as the formless Life and Intelligence, welling up at the center of his consciousness. He must know that "God is Spirit," and that Spirit is his only source of authority

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and guidance. From the standpoint of the institution this is blasphemy,—"Being a man, makest thyself God" —and should be punished with death.

When called before this ecclesiastical tribunal, the *I Am* may need all its powers of realization in order to retain its equilibrium. Its undisciplined faculties will quail with fear before this religious institution, which claims to have within its keeping the life or death of the soul. Peter (Faith) denied Jesus at this critical trial, and only John (Love) seemed to have made an effort to sustain him in the ordeal.

But the *I Am* knows its place in Being, and stands alone in defense of the freedom of the open Truth which it has proclaimed and which it continues to proclaim. "The Truth shall make you free." "Where the Spirit of the Lord is, there is liberty."

The *I Am*, in the final relinquishment of mortal thought, and the temporalities which it has woven into the consciousness, retains its various forms of love. Though it may not take them with it into the universal realm of heavenly bliss where it now abides, it provides for them all in its heart center. (See verses 25, 26 and 27.)

DEFINITIONS OF TERMS USED

Realm of thought—Accumulation of ideas pertaining to any particular phase or degree of man's being.

Personal plane—That realm of thought and action in which man lives as unto himself, selfish and inconsiderate of other members of the race.

Impersonal plane—That realm of thought and action in which man lives in accordance with God as universal Principle, expressing equally through all creation.

Undisciplined faculties—Faculties which have not been definitely trained to support man's progressive ideals.

Universal realm—That which is all-inclusive. The unity of all things in Divine Principle, or God.

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QUESTIONS

1. How were the religious, governmental and commercial systems of the world evolved? How are they sustained, changed or abolished?

2. How will man come to know God as the one and only ruler of his life?

3. What will enable the *I Am* to maintain its equilibrium when meeting established religious ideas?

4. How will the *I Am* be enabled to stand in its final demonstration?

5. Is there provision for temporal ideas which have been woven into consciousness? If so, explain.

LESSON 12, SUNDAY, DECEMBER 21, 1919.

THE SUPREME DEMONSTRATION.

International Title—*At the Empty Tomb and With the Risen Lord.*—John 20:1-10; 21:15-19.

[NOTE—The International Sunday School Committee gives us a choice of two subjects for this date. We have chosen the above.]

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

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10. So the disciples went away again unto their own home.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

GOLDEN TEXT—*He is risen, even as he said.*—Matthew 28:6.

SILENT PRAYER—*The risen Christ in me is resurrecting my mind and body into newness of life and health.*

On the resurrection morning, the friends and followers of Jesus seemed to have forgotten the promise that he would rise from the dead, and they looked for his body in the tomb. This means that when the belief in death has overshadowed us, it darkens the understanding; we must pass from under this cloud before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, while all the time he was at her side. John and Peter, failing to find him where they expected him to be, "went away again unto their own home."

These incidents represent phases of consciousness in the mind that has gone through the crucifixion and burial

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of some mortal idea. When a great ambition fails, there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Every thing seems dark and all our hopes seem crushed. It is then that we should "turn back" to the living thought of the Jesus (*I Am*) standing near by, who says to the soul, "Woman, why weepest thou? whom seekest thou?" Grief, and the search for the lost one in some external place, is then quickly done away with. The ascending thought of the *I Am* is the saving idea, "I ascend unto my Father and your Father, and my God and your God."

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The graveclothes of mortal sense, which are thoughts of man's limitation and inevitable obedience to material laws, are left in the tomb of matter. Jesus said, "I have overcome the world." This means not only man-made laws, but the broken law of nature, the penalty of whose infringement is corruption of body.

The *I Am* is a lawmaker, but in order to rise into the realm of pure ideas it must not be attached to the clinging affections of the soul. (Jesus said to Mary, "Touch me not.") The two angels, "one at the head, and one at the feet, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body, always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:6.

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerges the souls of those who mourn. Jesus did not want the sorrowing Mary

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(thought) to touch him, because it would pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything; it does not look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sackcloth and sit in ashes, but the Children of Light rejoice, look up!—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

Three times Simon Peter was asked by Jesus,—"Lovest thou me?" Webster's dictionary says that three is a cardinal number. It is therefore a number upon which hinges further mathematical progression. It is the completion of a trinity. It was upon the question of love that Peter's spiritual advancement hinged, and the test of love hinges upon its serviceability. It is quite evident that the truth which Jesus was trying to teach Peter was that if he truly loved, he would serve.

In the eighteenth verse Jesus explains what he meant by his questioning. Faith (Peter), when it first begins to awaken to the Christ Ideal, sees the diversity of possibility presented in this new life; it realizes that it can bring into manifestation anything it may desire—"walkedst whither thou wouldest" In its more mature state it realizes the necessity of service in a universal sense. The giving up of self and the working from a universal sense, is the death whereby we are to glorify God.

DEFINITIONS OF TERMS USED

Mortal sense—The sense of being mortal or limited.

Material laws—The laws which man has made for himself and his world; they hold their maker in limitation.

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Spiritual body—That phase of man's being which embodies all his spiritual ideals.

QUESTIONS

1. Explain the significance of Jesus' followers looking for his body in the tomb.

2. What is the result of failure in some ambition? What is the remedy for this condition?

3. How often does the resurrection take place in us? What are the "graveclothes"? What does it mean to "overcome the world"?

4. How would you console one under grief? Should one interested in spiritual progression allow a sorrowing thought to touch him? Why?

5. What was the purpose of Jesus asking Peter three times "Lovest thou me"? What does it mean to us?

LESSON 13, SUNDAY, DECEMBER 28, 1919.

REVIEW—Read Psalm 106:1-12.

1. Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; For his lovingkindness endureth for ever.

2. Who can utter the mighty acts of Jehovah, Or show forth all his praise?

3. Blessed are they that keep justice, And he that doeth righteousness at all times.

4. Remember me, O Jehovah, with the favor that thou bearest unto thy people: Oh visit me with thy salvation,

5. That I may see the prosperity of thy chosen, That I may rejoice in the gladness of thy nation, That I may glory with thine inheritance.

6. We have sinned with our fathers, We have committed iniquity, we have done wickedly.

7. Our fathers understood not thy wonders in Egypt; They remembered not the multitude of thy lovingkindnesses, But were rebellious at the sea, even at the Red Sea.

8. Nevertheless he saved them for his name's sake, That he might make his mighty power to be known.

9. He rebuked the Red Sea also, and it was dried up: So he led them through the depths, as through a wilderness.

10. And he saved them from the hand of him that

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hated them, And redeemed them from the hand of the enemy.

11. And the waters covered their adversaries; There was not one of them left.

12. Then believed they his words; They sang his praise.

GOLDEN TEXT—*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isaiah 43:2.

SILENT PRAYER—*I am Spirit, and I am unfettered and unbound, mentally and physically.*

Water represents material cleansing, and fire represents spiritual cleansing. When John baptized with water, he washed away the sins of an external character. He did not enter into the subconsciousness. It takes something more powerful that water to purify the error conditions accumulated by the soul in its many incarnations. To purify this part of man, the presence of God, through Christ, is required.

Water also represents that great mass of thoughts which conform to environment. Every thought we entertain leaves its form in the consciousness; the weak, characterless words and expressions gather in the subconscious as water. When we get discouraged or disappointed and "give up," this flood of negative thought from the undertow of life comes to the surface in a consciousness of bodily weakness of some sort. When this state becomes chronic, the doctor names it dropsy, diabetes or Bright's disease. Then if we get scared, there is trouble ahead.

But when we know the Truth, and affirm it, the waters are confined to their natural channels again, and our strength is restored. It is the Lord that responds under the Divine Law to our thought and word. It is those who "believe through their word," that demonstrate.

When one is so attached to property or position that its loss takes away courage and ambition, the bodily

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functions corresponding to those forms of materiality sympathize, and nervous prostration follows.

We build into our organisms whatever we most think about. A woman decided that she must deposit part of her husband's salary in the bank every month; she put away money for several years, and it became an absorbing thought with her. But she found that a tumor was forming in her abdomen, which grew in size as the bank account grew. She was threatened with an operation, but took metaphysical treatment instead, and the tumor has been gradually disappearing. (She is denying the power of that bank account to build up in her mind and body its material counterpart.)

Now do not assume that all women who take up the saving habit, will have tumors. It is the *absorbing interest* which the mind takes in the material object that counts. If one saves to meet a certain object, and keeps the feelings detached, there will be no danger of subconscious accumulation.

When we "let go," give up to material conditions, and get the result in a sense of weakness, the Spirit usually warns us in some way of the watery flood into which we have dropped. To dream of falling into the water is a pointer in this direction. The remedy is, Lay hold on God. His life and power are everywhere, and he is always with those who *believe* in him and affirm his presence. God will save you out of all negative thought conditions if you will seek him and conform to his law. (Read the Golden Text.)

DEFINITIONS OF TERMS USED

Subconscious—Below the line of conscious thought; memory crystallized into function and form.

Negative thought—Feeble, weak, weary, "I can't" thoughts.

QUESTIONS

1. What does water represent in metaphysical symbology?

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2. What does fire represent?

3. What two great realms of consciousness must be purified before man is wholly clean?

4. When certain negative conditions appear in the body, what should the metaphysician deny in the mind?

5. What is the meaning when one dreams of falling into water?

LESSON 1, SUNDAY, JANUARY 4, 1920.

PERMANENT CHRIST CONSCIOUSNESS ESTABLISHED.

International Title—*Peter Preaches at Pentecost.*—Acts 2:14, 22-24, 32-42.

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

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38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

GOLDEN TEXT—*Whosoever shall call on the name of the Lord shall be saved.*—Acts 2:21.

SILENT PRAYER—*With joy and thanksgiving, I receive the baptism of the Holy Spirit.*

The ordinances of the orthodox Christian church are the "outward form of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. The Greek word translated "repent," means, in the original, "change your mind." When we change our thoughts for better thoughts, we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and to believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to even think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation (as spiritual beings) to God, the old state of thought is easily dissolved and washed away by baptism, or denial. Then into the mind come ideas direct from the Fountainhead, and we see everything in a new light. If this narrative of the early church be taken literally,

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there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund, to which all had access according to need.

This community of interests is undoubtedly an essential part of Christianity. It will finally be recognized and adopted by those who follow the teachings of Jesus. But before it can be made successful, there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food and clothing, just so long will it be unsafe for us to attempt entering into a property relationship which provides that all things shall be held in common. Personal rights in property will seem of great importance to us until we get hold of that inner Substance out of which all things are formed.

The "*breaking* of bread and the prayers" is a stirring into conscious action of the inner Substance, and a concentrating of the mind upon it as the real possession. Then "they took their food with gladness and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

DEFINITIONS OF TERMS USED

Inner Substance—The formless essence that interpenetrates man and the universe. Physical science postulates its existence and calls it the universal ether.

QUESTIONS

1. How would you interpret the ordinance of baptism?
2. Are all sick people sinners?
3. What is the Holy Ghost?
4. What kind of change must come to men before they can own all things in common?

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The Home

Christ is the head of this house.

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—James Hamilton.

CHRISTMAS BENEDICTION

I. O. S.

The Jesus Christ presence sanctifies this home. In every thought of love given forth, He is reborn to this household. In every gentle word spoken, we catch the chant of the angel choir, Peace, Goodwill. In each act of unselfish service to others, we have reënacted His ministry of healing grace, His miracle work of increasing good. . . So may we, day by day, bring Him into a more perceptible abiding with us, learning in Him that with Him we are also in the Father, and that the fullness of the Father's sufficiency is in us. . . Amen.

MRS. MAY'S PHILOSOPHY

Article IV.—Growing Young; the First Step

As Mrs. Goodwin—Grandma Goodwin—rose to her feet and looked around at the expectant group composed of three generations of women, her face took on a look of loving compassion, which brightened into a smile as she said, "Let us bow our heads a moment in remembrance that 'every good and perfect gift cometh from above.'"

Every head was lowered at the request, and a deep silence followed—a soothing, quieting silence, which fell

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upon every heart present like dew upon the thirsty flower. When at last Grandma Goodwin's soft and penetrating voice broke the silence, every face was lifted and turned to her as the flowers to the light.

She was saying, "You have asked me how it was possible for me to master the years, and again put on the garb of early womanhood. I will answer you. *It was by the grace of God*, for I had nothing but what we all have in common, to begin with. At forty-five, I thought myself the most miserable of women. My loved companion passed away; my only daughter married against my wishes, and then, after a year, left an infant daughter. I was bitter and inconsolable, and so was plunged into the darkness of selfish grief; and then it was that my daughter's husband, Don, came to me and said, 'Mother Goodwin, you have been a good mother to my blessed wife, though you have misunderstood me. I want to be a son to you, and to give you, in place of the daughter I took from you, her baby daughter and mine. Our grief must not make us forgetful of the needs of this precious babe she has given her life for, and I will see to it that everything you need shall be amply provided.'

"Then he put his strong arm about me, and with pleading voice continued, 'Shall not our common grief at loss of *her*, and our mutual interest in the welfare of her babe, bridge the gulf that prejudice and misunderstanding have put between us?'

"He took up the sleeping babe and laid it in my lap. Well—how can I describe it? Suddenly my heart gave a great leap, and my arms clasped that little helpless bundle of love and innocence to my breast; then a baptism of tears followed, and washed away all the bitterness and selfishness that had darkened my soul, and Life opened afresh to me with a vision of useful opportunities, and a feeling akin to that which welled up within me when my own baby girl was first pressed to my breast. Only this feeling was deeper and fuller

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of purpose, to bring into this little life all the joys that belonged to it.

"Then Don and I understood each other; I became to him a mother, and he to me a son, and from that hour a new spirit seemed born in me. All the latent energies of my soul awakened to the fact that I had been suddenly snatched from death unto life, and that henceforth my life and all its activities belonged to God. This was the beginning of my transformation, and the traditions of the old mind gave place to living possibilities.

"So it was, when my good neighbors came in to condole with me after my return with baby Esther, instead of finding the stricken woman who had gone away burdened with grief and garbed in black, there greeted them an altogether different creature, who, instead of recounting her loss, uncovered to their eyes the little baby life that had come to claim their welcome. Of course their astonishment demanded satisfaction, and to the personal questions that followed, I tried to make plain to them that the Lord had only fulfilled his promise, that *they who mourn* shall be comforted, and that it was now my blessed privilege to realize this comfort.

"Many more things I said to them out of the fullness of my heart, for I felt toward them all a great love that had never made them seem so near to me before. It was the beginning of a new relationship between me and my neighbors, and I soon found out that it really depends upon ourselves what kind of neighbors we have."

Here Grandma Goodwin paused, as if expecting this assertion would be challenged, and it was.

(*To be continued.*)

It is good to be children sometimes, and never better than at Christmas when its mighty Founder was a child Himself.—*Dickens.*

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PARENT AND CHILD

The desire and purpose of a true parent is to become as soon as possible unnecessary to the child. All friendship rests upon harmony of disposition and integrity. You are seeking an expression of friendship, not of possession, with the child. You are not ruling each other. Your problem and that of the child is the same—the problem of self-knowledge and self-government.

You cannot give your child anything; it has come to take possession of its own; it has come after that which belongs to it.

In achieving for yourself you achieve for your child. Its breath is the atmosphere of your soul. Twenty years ago the problem was, "How shall I dominate my child?" Today, in solemn recognition of its divine voice and right, we ask, "How shall I set my child free? Free to obey and to be led by its own eternal voice of truth?" It faces no danger save from ignorant desire to think and live for it. The child is safe with itself.

God came *with* the child and planted the voice of truth in the child. It faces no danger save from the ignorance of its trainers. Your problem is to be, be, be, Be; for it breathes from your mental atmosphere. To *be* is to rule. You and the babe have come upon the same errand. You can journey with it, not for it. You have come to express yourselves (O joyous comradeship!); to apply the wisdom which was yours since the world was, *together;* come to remember and apply wisdom and get the experience which is knowledge and understanding. It has only come to walk beside you; this child of yours brought the plan of its life with it. The intuition of the child knows that plan. All the wisdom it needs is knowledge of itself; it brought with it the wisdom which the soul will throw over into the child's mind as it meets experience and *needs* its wisdom; for the mind, before you begin to educate it out of its function, is the perfect servant of the soul, one of

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the vessels filled with the wine of life at a marriage feast. Modern education, the instant the soul begins to use its vessel (the mind), fills that vessel with the ignorance of earth, usurping the home of the soul until "the son of man" (thought) hath "no place for his head." The mind is to obey the voice of the soul, it is not to set up a clatter of its own.

Universities are not fountains of wisdom; fountains of wisdom are human souls. The problem today, to the thinking parent, is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the voice of divine authority within him. To discern truth is to become conscious of law and obey. You cannot substitute your law for the law of the child's being. Perfect obedience and perfect freedom are one in the true law of the child's nature. Obedience to that *law* will be obedience to you. Motherhood must know *the law* before she can have divine obedience.

I am not writing of lawlessness or license; I am writing of obedience, which is freedom; writing of perfect poise and perfect love; the love which knows no obligation or possession. Duty and obligation serve you and hold you steady *by the will* to the truth mark; they serve manhood and womanhood in the place of love; they are not the perfect love of the law which makes freedom obedience and not license.

I am not writing of animal parenthood; I am writing of a new parenthood born of an awakening force in nature's man. There is a crown of motherhood; womanhood has not yet worn that crown, but an angel is hurrying to the planet Earth with a new song and a light which cannot be hid.

The entire trend of modern education is to place the mind upon the throne of the soul. It is thus that Paradise was lost. The brain belongs to the soul, to intuition. A man may be learned in the coming era and never see a university, if his mind has learned its function of "vessel."

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We only learn that which we already know; when we become conscious of that which we already know we say we have learned something. What else did Plato teach?

The business of the soul is to throw over into mind the wisdom it brought. The intuition is the messenger between mind and soul. The mind is to receive and record the message of the soul. This it does in the child before the mind is a "den of thieves." Our business today is the clearing of the Father's house that the vessel may be filled. Old habits of thought are to be scourged.

Parentage is not possession; parentage is privilege; parentage is opportunity.

You hold a babe in your arms. What has happened? Nothing to change the purpose of your life, the development of self. Life will bring you but *one* duty toward that babe—*the highest development of yourself*. If you hold your child as a possession, an obligation, a something to be trained, pushed and pulled in the direction *your* vision indicates, you declare yourself upon the animal plane of parentage. Your reward will be the reward of animal parentage. Your child's love will mean simply thanks for the sustenance you gave that child's existence. Its love for you will cease after its animal necessities are provided for. Your relation after that will be one of duty and obligation, not love.

The incident of birth does not mean ownership or comradeship. Birth does not bring affinity or relationship. Your child will reverence you just as much as you reverence it. Your relationship is declared at the moment you make for it an incarnating center; your motive toward it, your sincerity toward it, your love for it, your relationship for all the years of your life are found at that moment. The affinity cannot be made or patched up afterward; possession, obligation, responsibility, sacrifice for your child, are all centered and con-

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fined to that moment of attraction. Its friendship with you is established then, if there is to be friendship.

You ask no obligation of your child because you bore him; you will not force upon him a friendship which is not an affinity of soul and mind *because* you bore him. Motherhood does not flow from the fact that you gave consent to existence. If you find comradeship with your child it will be upon the plane of comradeship; he will love you for the same reason he loves another. The fact that you bore him will strengthen his sense of duty towards you, but that fact will never create love towards you. And why should it? Bearing children is not motherhood or fatherhood.

* * * * *

The experiences which the child is to have is a source of anxiety to you; there is no problem about the child's experience to its soul. The soul holds the picture of its life, and your boy or girl will obey the voice of truth within it, if free to do so. You give your child to the God within him. "He watching over Israel slumbers not nor sleeps." The child embodied to awaken to its own knowledge, not to yours. It did not come to be "brought up." Israel to the ancients was the creative faculties journeying to the Land of Canaan, or the upper brain, unused in the race today.—*Louise Downes.*

Never deny the babies their Christmas! It is the shining seal set upon a year of happiness. Let them believe in Santa Claus, or St. Nicholas, or Kriss Kringle, or whatever name the jolly Dutch saint bears in your religion.—*Marion Harland.*

For little children everywhere
A joyous season still we make;
We bring our precious gifts to them,
Even for the dear child Jesus' sake.

—*Phebe Cary.*

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FINDING THE SOUL OF MUSIC

HARRIET A. SEYMOUR

By one pervading spirit of tones and numbers all things are controlled.

> As sages taught where faith was found to merit—
> Initiation in that mystery old.
> The heavens, whose aspect makes our minds as still,
> As they themselves appear to be,
> Innumerable voices fill
> With everlasting harmony.
>
> —*Wordsworth.*

Music is more and more being acknowledged as a means of spiritual development. There are two ways by which a man may profit spiritually through music. One is simply to relax to it and let it sweep through him as a wave of healing and beautiful vibrations, or to enter into the very consciousness of the composer, by really hearing according to the law of harmony, melody, and rhythm. This latter way means a little training.

Very soon there will be music classes in every school, giving the simple elements, through listening and understanding. We have put the external first in music (as well as in other things), and so spoiled it for thousands of people. From *within out* is the law. "Seek ye first his kingdom" must be observed in the study of music as it must be in the study of religion. We shall have the millennium when every subject (in school and out of school), is handled in this way. It is better to listen and to really hear a very simple tune than to play pages of notes in an external way.

Potentially, all children—and all grown-ups, too—are musical. It is wrong to separate them into two classes, i. e., musical and unmusical. Train children to listen and to sing, and perhaps to pick out very simple little tunes and the chords that go with them, and you have opened up the realm of harmony in them and to them. A tune has direction and a definite center of rest.

Train yourself and the children to listen and to sing

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consciously, knowing what the direction of the tune is and what the keynote is. Then try playing this tune, —and, as you play, listen for the simple chords that belong with it, for every tune has its harmony. In this way you awaken harmony in yourself, and give yourself a really musical start.

"Music is like water to humanity," says Basil King. He is right. Every one is thirsty for more of this harmonizing element. To enter consciously into this kingdom of harmony, is to add to the love and harmony in the world, and it is to find salvation within.

GROWING INTO GOD'S LIKENESS

A man who lived in London, in the fashion peculiar to several centuries back, met a most beautiful woman, and he so loved her that he longed to be different, that he might win her. He thought he could not present himself to one so pure and noble, because his past life had left its marks upon him. Then he remembered a place where they produced living masks, and being a man who could pay any price, he thought he would try the experiment. He went to this place, and, looking over all the models, chose a most innocent and beautiful face. He had the mask put on him, and presented himself to the lady. So wonderful was his appearance that he won her. Several happy years of devotion to her went by. But while they were having tea in their garden one day, to his horror he saw coming through the gate a woman that belonged to his past life. She charged him with duplicity, and dared him to uncover his face to his wife, for she would abhor him if she could really see him. He tore the mask from his face, and, greatly troubled, said to his wife, "Yes, look at me as I am." She looked and exclaimed, "Why, you are so much more beautiful than your mask! You didn't wish me to see the full glory all at once!" For in the time that he had been giving his attention to pleasing

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her, he had grown into the likeness that would delight her, and, since the real is more glorious than the sham, of course he was even more noble looking. The moral of the story is that one must keep his attention toward that into which he desires to grow.

And so the one who centers his attention on God will find that he is growing into His likeness: for when one gives his attention to that which is Godlike, personality falls away, and he stands forth in the glory of true Being. Thus we attain fullness of life.—"*The Divine Science Weekly.*"

HOME

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart has builded!

Home! go watch the faithful dove,
Sailing 'neath the heavens above us;
Home is where there is one to love!
Home is where there's one to love us!

Home's not merely roof and room;
It needs something to endear it;
Home is where the heart can bloom,
Where there is some kind lip to cheer it!

What is home with none to meet.
None to welcome, none to greet us?
Home is sweet—only sweet—
Where there is one we love to meet us!

—*Exchange.*

As you grow ready for it, somewhere or other you will find what is needful for you in a book, in a friend, or, best of all, in your own thought—the eternal thought speaking in your thought.—*George McDonald.*

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OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

ENTERTAINING ANGELS

Abraham . . . sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said.—*Genesis.*

Blessings upon this bounty, and thankfulness for the abundant good which thou hast given us this day.

Dear Father, we thank thee for this food, which is a symbol of Thy Life and Substance. Help us to appropriate it to thy glory in our body temples. May we be continually blessed in peace, health and contentment through partaking of Thy Living Bread, and may we abide in the house of the Lord forever.—*M. W.*

I thank Thee, Father, for this food which Thou hast provided for me. Help me to eat and drink to thy glory, ever realizing the true, spiritual Bread of which this food is a manifestation.—*T. S.*

FOR CHILDREN

We praise Thee, our beautiful, bountiful God.

Infinite Presence, Thou art "the fullness of him that filleth all," and we thank Thee for this visible manifestation of Thy unfailing Substance, which shall nourish, rebuild, and restore us to thy Image and Likeness.—*M. P.*

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Birth of the Christ-Christmas.

The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.

Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
December 20, 1919 to January 20, 1920

The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.

PROSPERITY THOUGHT

Held daily at 12 m.
December 20, 1919 to January 20, 1920

Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

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EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

We declare the Truth that shall bring to your consciousness the light and peace promised by Jesus Christ to those who believe. God is Love, infinitely greater love than man has yet realized for God or for fellow men. Meditating upon this great spiritual Love should fill your heart with peace and trust. God is omnipresent; the fullness of his Divine Qualities, Life, Love, Wisdom, Power, Substance, and their various expressions and manifestations, are also omnipresent. And we as his children, heirs of all that he is, can realize Omnipresence; but in order to do so, we must declare our faith in his Law, and consider ourselves free with the freedom of Spirit, free from mortal limitations and the bonds of personality. By this freedom is not meant withdrawal from our relations with those we love, but the lifting of ourselves above the limitations of these relationships. We must be willing to trust that each one has his place in the Father's love, and that there is a plan of life for him, which he is finding and carrying out, just as we trust there is a place and a plan for us.

Just here, stop for a few moments of meditation. Take this thought, realizing that of you and of all God's children, it is true, now and forever: "I am one with Almightiness. My environment is God."

Now, let us talk of your mother. All that is real of your mother, Spirit, is in Omnipresence. If God, Spirit, is present, your mother is present. The limitations of the personal relationship have passed, and you

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and she will be free from sense of loss when you realize the Truth. The personality of your mother is expressing itself according to its most dominant desire. (You would not have it otherwise.) If she desired rest, she is resting in the one Mind. If it was activity and work in some chosen field, she has found that. Whatever the mind desires above all things else, that it finds and works out to the best of its ability.

Where one mortal clings to another in personality, both are in bondage. Tell your mother in silence that she is free with the freedom of Spirit, and a great joy will come to both of you.

You will see your mother as she really is when you realize Omnipresence. Your present opportunity is to cultivate the true childhood and the true motherhood of God in your own soul. The principle of child and mother love is within you, and as it is realized and given expression, you will be satisfied and blessed; you will prove a blessing to others. This principle existed in you before you were your mother's daughter in the flesh, and her going on in her expression does not change it. You will realize much comfort by seeing in all women the Divine Mother Principle; by being in all ways that you can, a daughter to them; by receiving in Spirit the mother love, which is being poured out by the Spirit of Love in these women, who are manifestations of the mother nature of God. It will also prove a help to you to comfort others of your family. Wonderful strength and peace come, as one gives comfort to others, and as you seek to comfort and serve those about you, blessed assurance will be yours.

* * * * *

It is more or less common for those with a great love nature, who awaken to spiritual consciousness and desire to help others, to sympathize a great deal. So long as there is human feeling in the sympathy, there is a tendency to magnify the errors and weaknesses. These sympathetic thoughts sink back in consciousness,

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and as they are related to the power center and activity, they affect the throat of the thinker.

Lift yourself into the consciousness of God as the one Presence and one Power. Refuse to be moved by any appearance that is less than Truth,—health, strength, freedom, life, abundance. Do not think of another as a "poor sinsick soul." Whatever he may appear to be, the "sinner" is really a child of God, and is daily learning his lessons, developing his Christ consciousness. Do not let yourself melt in sympathy for even your dearest friends, though they may seem to be in distress. The Father loves them, and is pouring out All-Good to them. So long as they have their minds on self and its troubles, of course they will have hard experiences; but just as soon as they let go and turn to God, relief will come and new light and power. You can help by recognizing the Christ, not the poor human, by thinking the Truth and speaking to the master in the individual.

In your daily meditations, establish yourself in the strength of God, in the faith *of* God, that sure, unwavering state of mind that admits nothing but the Christ standard of thoughts.

* * * * *

One receives spiritual help through faith, not through "intellectual understanding." The Truth of Being is revealed to one by the Holy Spirit in the heart, not by means of mental reasoning processes; these are secondary, and are used simply to verify the scientific nature of Truth after it has been spiritually perceived.

* * * * *

"For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath."—Mark 4:25. He that hath is the one who sees plenty everywhere. Through his constant recognition of abundance, his supply is blessed with the increase of the Lord. He that hath not is the one who is always complaining that his means are insufficient to

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fill his needs. His vision of lack as a reality becomes so ingrained in his mind that he eventually loses even that which he had.

* * * * *

The reason you cannot concentrate and that you had the experience of seeming to be carried out of your body into space when trying to enter the silence, is because you need a strong realization of the unification of your spirit, soul and body; you need to know that they are one, just as mind, idea and manifestation are one, and that in truth there can be no separation. As long as you believe that you must leave your body to come into the spiritual realm of consciousness, you cannot really make that inner connection which is necessary in unifying yourself with the Father within. In the full salvation which Jesus Christ came to bring to light, the physical body of man, instead of being put off sometime, must be lifted up and redeemed through the Truth, until it is spiritualized, and man becomes a unit. Man is never fully saved until he is saved alive and entire, without any part of him going into the grave. This is what you need to know, for in holding to the old idea of death as being the gate to the realm of the spiritual, you have entered into psychical experiences which are not really spiritual at all.

EXAMPLE

The example of my grandfather Verus gave me a good disposition, not prone to anger.

By the recollection of my father's character, I learned to be both modest and manly.

As for my mother, she taught me to have regard for religion, to be generous and open-handed, and not only to forbear from doing anybody an ill turn, but not so much as to endure the thought of it. By her likewise I was bred to a plain, inexpensive way of living, very different from the common luxury of the rich.—*Marcus Aurelius.*

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SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—It is with much happiness that I write you in regard to my little boy, who had typhoid fever. He has entirely recovered, and is in better health than ever before. The two doctors and four nurses gave him up, and he lay in an unconscious state for four weeks. I held faith with God and Unity, and never once let go my trust, even when they said nothing could be done for him. On a sheet of paper, I wrote down all the health prayers I had, and pinned them in the pocket of his little gown. He seemed to know that they were there, for when we changed his gown, he would put his hand up as though to make sure they were not gone. Both my husband and I thank God and Unity.—*Mrs. E. F. M.*

Rocky Mt., N. C.—I thank you for your prayers. The doctors said I had a tumor, and they could do nothing for me. I could not make up my mind to go to the hospital, as they wished. When I learned of you I wrote you for help. The growth has disappeared, and I have gone down to my usual size. I cannot praise God enough.—*Mrs. M. W.*

Houston, Texas—I wrote you about three weeks ago for prayers, that I might be healed of bronchial trouble. I began getting better, and kept on steadily improving, until today I am well. I thank God.—*Mrs. E. H.*

Lincoln, Neb.—I wrote you for aid for my son for freedom from hay fever. He is now entirely well. I thank you for your faithful prayers to the Father.—*Mrs. C. M.*

Los Angeles, Cal.—I wrote you for prayers for my son, who had boils. When I mailed my letter to you, he was walking on his toes, as the boils were on the calf of his leg and in the bend of his knee. No sooner had the letter gone on its way, when he got up and said he did not have to walk on his toes any more. In less than a day the boils were gone, and he has not been troubled since.—*L. E. T.*

St. Joseph, Mo.—From the very moment I began my letter to you, asking prayers for a better understanding of God's laws, the headache, with which I had been suffering for several weeks, left me, and by the time my letter was in the mail box I was completely healed.—*Mrs. E. M.*

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Alhambra, Cal.—You may discontinue prayers for Mr. R., as he is entirely free from rheumatism. We are so thankful to God.—*Mrs. W. H. C.*

Grant, Mich.—You may discontinue your prayers, as my stomach is in perfect condition. I thank you for your help.—*Mrs. H. K.*

Quincy, Ill.—The hay fever has entirely disappeared. My head and chest feel free, and I can breathe easily. I am thankful for your prayers.—*J. A.*

Long Beach, Cal.—I am entirely cured of tubercular ulcers. I am very thankful to God for your prayers.—*Mrs. J. E. T.*

W. Lynn, Mass.—My letter had scarcely reached you, when all the symptoms of a seeming throat trouble and cold left me, and I am as well as ever.—*Mrs. V. C. P.*

St. Louis, Mo.—W. S., who was seriously injured in a fall, is perfectly healed through your prayers. Praise God! —*Mrs. W. H.*

Eugene, Ore.—After fifteen years of illness, and six times on the operating table, every organ in my body is in perfect health and order, through your prayers. It is God's love and peace and cheer that I think of.—*Mrs. W. S.*

Bluffton, Minn.—My little girl, for whom I asked your prayers, recovered before the letter even left the post office. I am very thankful. My son has met with great success in his business.—*E. S.*

Chicago, Ill.—Through your ministrations I was quickly healed of a stubborn cold, which seemed to become more serious under treatment other than your prayers.—*L. B. C.*

Bedford, Ind.—A fellow workman had a severe pain in the chest, and he thought he was threatened with pneumonia. I prayed for him, and in about four hours he said he was well.—*P. M.*

Wilkinsburg, Pa.—Please find inclosed love offering. You may discontinue prayers, for my stomach is entirely healed through your ministrations. When my husband wrote you, I was confined to bed. The doctor attending me said there were ulcers in the stomach. The only medicine he was giving me was morphine, to keep me sleeping. I was unable to take a spoonful of water, and no solid food for days. Now I am able to eat everything in the vegetable line. I surely thank you for your prayers.—*Mrs. W. G.*

Glendale, Cal.—I wrote you for prayers for myself, and was immediately relieved of hemorrhoids. I am more than grateful for these blessings.—*Mrs. C. W. G.*

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PROSPERITY

Campton, N. H.—Last spring when I wrote to you, I did so want to stay on the farm, but we had no hired man, and no team to plow with. Well, after I mailed my letter to you, I made up my mind that God knew what things we had need of, and I just let him run the farm. I felt that my beloved husband was not dead, but that he was one with the Father, because the Father is everywhere present. Therefore, my husband must be right here, working through us in Spirit and in Truth. I did not worry about the crops, but felt as if I must tell every one I met how lovely everything was growing. First of all, a man came and wanted to work. His demands were very reasonable, and he stayed until the crops were planted. I got a team of horses for their keeping, and I kept them until the crops were harvested, at which time the owner came for them, so I did not have to keep them after the work was done. The crops have been bountiful, and I am expecting to find a good market for what we have to sell. Everything has worked out beautifully, and money comes in to pay the bills.—*Mrs. J. F. M.*

Belmar, N. Y.—My suit case that was lost for several months, and for the recovery of which I asked your prayers, has been returned to me. I thank you.—*Mrs. T. R. P.*

Exeter, N. M.—I asked your prayers for my nephew, who was greatly discouraged, being unable to find employment. The answer came quickly. He was offered three good positions within three days, each one in his chosen line of work, thus giving him a choice of locality. I am so grateful to the Father.—*E. I. M.*

San Leandro, Cal.—I needed fifty dollars, and my husband asked me to try and borrow the amount. I said to him that I would go to my never failing Bank. I told God that I wanted the money, and I thanked Him that it was already mine. This was at two o'clock. Thirty minutes later, the postman brought me a letter containing a present of fifty dollars. The Father knew what I should have, before I asked for it or even knew my need.—*Mrs. M. G. W.*

Wilwaukee, Wis.—I am inclosing a love offering for prayers offered to secure suitable quarters. We have found a desirable place, and we all feel that God will be the Master there.—*G. B.*

Clarksville, Tenn.—When I wrote you for prayers, it seemed impossible for our barn to be built in time to store

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the crops, but it was finished in ten days, and all the crops stored. I give thanks to God.—*Mrs. H. L. R.*

Royston, Ga.—I thank you for your prayers, which brought about the selling of my home. It sold at an advance over my former price.—*Mrs. D. A. B.*

Boston, Mass.—Shortly after writing you for prayers, I rented my vacant room and my husband received a check for some money that he had been expecting for sometime. I thank God.—*Mrs. C. M.*

El Paso, Texas—Since receiving my Prosperity Bank in August, I have purchased a new multigraph machine. I am a public stenographer, and for some time I have wished to add this machine to my department, but until I began to study Unity I knew nothing of the Law of Prosperity. My multigraph machine is a pure, simple demonstration of God's love. I certainly have tested the practical side of the Law, and it has solved all of my problems up to date.—*M. O. S.*

Gonzales, Texas—This is to report that my sister passed the geometry examination all right. We give you and God the praise.—*C. L. U.*

Winkleman, Ariz.—I had had a very hard time this summer, as I had planted a market garden and lost it by drouth. Then I planted another garden, and lost it. That took the last cent I had, and I had no work. I wrote you for prayers for prosperity, and before the letter reached you I found work for three days, at $2.50 a day. A man paid me $10 that I did not know he was owing me. Then I got a job cutting wood at $3 a cord, and I can cut a cord a day. You see the Lord has wonderfully blessed me, and I am so thankful.—*E. H. Westover.*

Los Angeles, Cal.—Sometime ago I asked your prayers to aid me in getting a position. I have found just what I wanted. I am inclosing a love offering.—*V. R.*

Merritt, B. C., Canada—I thank you for your kind prayers, and ask you to accept this love offering. My son has been steadily employed since I asked your prayers. We have in all ways been blessed.—*Mrs. M. C. K.*

Healdton, Okla.—I wrote you for prayers to aid me in selling some property, which I had been trying to find a market for, for several months. About a week after I received your letter, a man came to me wanting to get my terms, and we closed the trade yesterday, satisfactorily to us both. I am very thankful to you for your ministry.—*G. E. C.*

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PROTECTION

Winnipeg, Man., Canada—I want to thank you for your prayers for the protection of my nephew while he was in France. He was in the firing line for eighteen months, without a scratch or a wound.—*Mrs. N. J. R.*

San Fernando, Cal.—My son has returned from overseas, well and hearty. He was at the front thirty-one months, and received not the slightest hurt. He now has a good position. I thank you for your prayers in his behalf. —*Mrs. F. H. V.*

San Angelo, Texas—Abundant rains brought on a heavy growth of weeds in my back yard. I was cutting them down with a hand sickle, gathering an armful and then cutting them off from the roots. They were over waist high. Suddenly I heard the warning of a rattlesnake. Wondering where he was, I stepped against the fence to see if I could locate him. Finally I spied him just under my feet. For a second I was afraid, and jumped back. Then I remembered that God's Life is all. I went on about my cutting, leaving a space all around the snake, telling him to go in peace. As I moved away he ceased rattling. While still close, I remembered that every snake has a mate. As the thought came into my mind, I gathered an armful of weeds, and, just beyond, there lay a second rattlesnake. I told it to go in peace, as I wished to work there. I pressed down the weeds to one side of it, and the reptile glided away. When I returned from the house after getting a drink of water, both were gone and neither has been seen since.—*Mrs. M. V. T.*

Battle Creek, Mich.—I have had one blessing after another, but I never knew how to count them until I read the story about Mrs. May, in Unity. That has helped me more to get an understanding than anything else I have ever read.—*Mrs. G. H.*

HELPED BY UNITY LITERATURE

Oakland, Cal.—I have followed your instructions carefully, and I now feel that I have learned one of life's most important lessons—that of trusting the Source of inexhaustible supply.—*Mrs. L. J.*

Santa Rosa, Cal.—Through Unity, Weekly Unity and Charles Fillmore's "Christian Healing," I have learned to live. I live in the center of my being, where *I Am;* the daily little worries come and go, with no annoyance to me, for I am truly poised in Truth.—*Mrs. G. F.*

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SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

Do you wish to hear a Unity lecturer in your city during the year 1920? Every center and study class interested should write to the Field Department and learn how to accumulate a lecture fund.

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A THOUGHT ON CHRISTMAS GIVING

The giving impulse is a good thing to cultivate at any time, provided judgment and discrimination are used in the practice. At the Christmastide, when everybody in the world is bent on making some one happy, the mind naturally turns to gifts for family, friends, and for those less fortunate in possessions.

And a lovely thought it is! But how often mistakenly handled. Weeks of preparation are spent in making useless knicknacks—"dust collectors," as they have been waggishly named. When the final days before Christmas come, there is a feverish hurry-scurry of shopping, in the effort that no one shall be overlooked. Too often the result is far from satisfactory.

Now let's paint a pleasant picture. The Unity student sits down in the quiet of his or her room, checks off the books, booklets, and subscriptions, with which friends are to be remembered, encloses in an envelope with check, money order, or cash,—mails, and we do all the rest.

Your package will be neatly and attractively wrapped, and sealed with holly decorated strips. At your request, a Christmas Greeting card will be enclosed with the name of the sender written on it.

You could give no more acceptable and useful gift than one of our books or booklets, or a subscription for a Unity periodical.

Look back for just a moment, at the time before you began reading Unity literature, and draw the contrast between your present mental and physical condition, and that of the time now happily past. How can you withhold from others the opportunity to make their lives over! Use your Christmas money to spread the message of peace and good will as the Master would have you do it. What greater privilege than that of being the instrument by which His redeeming, healing work is carried on among the children of men!

AS A MAN THINKETH

by JAMES ALLEN

Mind action and its results are made clear as daylight in this booklet. The contents are of such general interest that many employers presented their employees with copies last Christmas. Paper cover with holiday decorations. Price, 20 cents.

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MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT BY THE UNITY SCHOOL

[NOTE—Attention of Unity readers is called to the fact that a detailed schedule of Unity lecturers is published regularly in Weekly Unity; those interested in their movement should watch the Weekly.]

MRS. JENNIE H. CROFT has completed a very successful ministry in New York, visiting the following cities and delivering lectures on her return to Kansas City: Albany, Schenectady and Syracuse, New York; Columbus and Cleveland, Ohio; Detroit and Kalamazoo, Michigan; Chicago, Illinois. Very gratifying reports have been received in regard to all of her work.

MISS IDA MINGLE is continuing her work in Chicago, under the auspices of the First Unity Society of Chicago, 431 South Wabash.

MR. RICHARD LYNCH will continue his ministry in New York until the first of the year, after which he will return to Kansas City, making a few stops for lectures enroute. In March, Mr. Lynch is booked for Los Angeles, California; while in the West, he will lecture in many other cities in that section of the country.

MISS KATE M. NEVILL has given the most successful classes in her experience, at Topeka, Kansas; Lincoln, Nebraska; Minneapolis and St. Paul, Minnesota. These centers are unanimous in their declaration of spiritual uplift, and that a great impetus has been given to their activities. Miss Nevill is lecturing in Winnipeg, Canada, until December 5, and can be seen at the Empire Hotel. It is the plan to send Miss Nevill to New York after the holidays, but nothing definite can be announced at this time.

VIVA M. JANUARY, a teacher sent out by Unity School, has been conducting a very successful work in Indianapolis and Ft. Wayne, Indiana, and in Toledo, Ohio; many requests for her services have come in from various towns in Ohio, Indiana and Illinois. See Weekly Unity for definite dates.

Centers and groups of Truth students interested in

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hearing Unity lecturers should communicate with the Field Lecture Department.

THE INVISIBLE RESOURCE

A NEW BOOKLET

by CHARLES FILLMORE

"The Invisible Resource," just from the press, is the last word from the author on this ever interesting subject of Prosperity.

The teaching proclaimed in the booklet is to this effect: In the ideal realm is all that man can possibly appropriate, not only for daily needs, but also to maintain eternal life in the body. The fact that man has always fought death indicates that this most powerful desire for continued life may be fulfilled. As the author says, "If I can conceive a truth, it follows that there is a way by which I can make it apparent." The writer also boldly reveals what few have had the courage to face before,—the relationship between sex and finances, only a hint of which can be given in this notice. Some suggestive thoughts from the contents follow:

The Visible and the Invisible—The Desire to Overcome Death to be Fulfilled—The Power of the Word—Overcoming Poverty by Traveling the "Highway of the Lord"—The Divine Hand Guiding the Universe and You—Unloading Old Ideas About Money, Possessions, and Power—Riches Bind in Material Darkness—The Divine Supply Brought Forth without Laborious Struggle—Retaining Substance—Cleansing Spiritual Fires.

Were you to read in the press, of some place, however far away, where you could go at a certain time, and by so doing add but *one* year to your lease of life, you would strain every nerve to be there at the moment. When you learn that you can live, not only one year longer, but indefinitely, without going anywhere, you will send a request for "The Invisible Resource," and the nominal sum of 20 cents to cover our expense for paper and printing, will you not? You won't keep all this good news for yourself either. You'll want to send "The Invisible Resource" to friends for Christmas.

Edition very appropriate for gift purposes. Printed on good book paper, in large, clear type. Art cover on artistic Antiquarian paper, designed in gilt. "The Invisible Resource" is inclosed in a handmade envelope. Price, 20 cents.

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PUBLISHERS' NOTES

The easiest and simplest solution of the Christmas problem—a subscription for one or all of the Unity periodicals.

These magazines teach of the living Christ. At the season when we commemorate the birth of the Holy Babe in the manger, what more fitting tribute than to present our friends with a year's course of reading which will awaken the Christ in each soul!

Unity Monthly Magazine is a publication, at once religious, metaphysical and practical. It teaches the way of true living—the attainment of health, happiness, and prosperity.

Weekly Unity supplements Unity Magazine (monthly), in being a digest of the metaphysical thought of the day. A reader of Weekly keeps in touch with the last word in advanced thought lectures and literature.

Wee Wisdom, the enlarged new magazine for children, contains interesting, imaginative stories, besides Bible, nature, and animal stories, verses, woodcraft, needle work, puzzle page. The child's taste for pictures is appealed to with elaborate illustrations.

These three magazines will meet the spiritual needs of any household, however large and however diversified in thought. While the Jesus Christ standard is maintained in all, the editors labor under no doctrinal nor sectarian limitations.

We can guarantee harmony in mind, body, and affairs, to any family that will read these three publications thoughtfully, open-mindedly, and systematically.

If you are a regular reader, why not send one or all of these magazines to some one who would, in all likelihood, be benefited by the visits? If you are not already a subscriber, why not subscribe for it today?

Unity Magazine, $1.00 a year; Weekly Unity, $1.00 a year; Wee Wisdom, $1.00 a year.

It is sometimes difficult to know just what books would be acceptable to friends who are not especially interested in the Unity teaching. The following are suggestions:

"Love: the Supreme Gift" is a book of such contents and quality and binding that it has been pronounced an ideal present. "In Christ's Garden" is also a dainty and unobtrusive gift. You can't ever make a mistake with a handsome Bible.

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For the child, whose little, unfolding mind eagerly opens up to the sunlight of Truth, we would suggest first, that masterpiece for children by Myrtle Fillmore, illustrated by Wilmot Heitland, "Wee Wisdom's Way." A companion volume to Wee Wisdom's Way in binding and general make-up is "Sir Smile-Ups," a merry, jingly story for childhood's happy hours. Another book, which, although a children's story, would be devoured by the average grown-up is Miss Shanklin's "Treasure Box." Then we have Mrs. Hardy's "Nature Talks," and Miss Kellerhouse's "Love's Roses," not forgetting the new enlarged, monthly magazine for children, Wee Wisdom, with its wonderful pictures.

The "Beaux Arts" booklets deal with many subjects, and one may select from their number with perfect safety. Most people would be interested in establishing their prosperity on a safe and sure foundation. Therefore, we offer "The Prosperity Series" as another suggestion.

See supplement in the back part of this magazine for description and prices.

In presenting our Christmas offerings, we want you to feel that you are not dealing with a coldly commercial publishing company, but with friends who glorify all of their work with a spirit of love. We are only too glad to give you the benefit of our loving service, in order to make your Christmas and that of your friends a joyous, happy, peaceful, profitable time.

One of our earnest Silent Seventy workers writes: "It cheers me to see the look of gratitude on the faces of those to whom I give the literature. I could ask for no greater reward."

A wrong impression has been gained by some of our readers about the Silent Seventy work. They have felt that the Silent Seventy workers are selected by us through some occult power which we possess of discerning those fitted for this purpose. Not so. Anyone who desires to help in distributing free literature, may enroll, and receive literature for distribution by applying to the Silent Seventy Department.

Friends are suggesting that we establish a fund, for free literature to be sent to prisoners. Such a fund is already operative among the Silent Seventy patrons. Contributions to this fund will be gladly received at any time.

Further on in this issue, you will find a page devoted to the interests of the Silent Seventy activity.

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The New Wee Wisdom carries the message of Truth in picture and story in a way that fascinates and impresses the child mind. When the child is inclined in the right direction, its whole after life has the benefit of this influence.

Would you give one dollar to put into a child's life the influence which you now say you would give anything to have had? Send for a sample copy of the New Wee Wisdom, and be convinced that it now carries the message of truth in a manner that meets this great need. $1.00 a year. Sample copy free.

Weekly Unity contains eight pages of inspiring reading. The thoughts and ideas of many of the advanced thinkers of the world are reviewed in its columns. Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people. Notes of the work at Unity headquarters as well as of the work in the field, are of special interest. The daily thoughts and suggestions, and the weekly Bible Lessons are helps in spiritual living. Has it ever occurred to you that when you subscribe for Weekly Unity, you get fifty-two spiritual messengers a year for less than 2 cents a week?

Here are a few lines from an appreciative member of our family: "The very pages and covers of your publications look different—the print is clearer, the paper more pleasing—all because I know of its consecration by you. And I am sure that there goes from the hearts of all other recipients of one of your publications, as from mine, a prayer of thanksgiving for your beautiful consecrated work, and what it means for all mankind."

We are always open to suggestions. Some of the most valuable ideas that have been worked out in furthering the business interests of Unity have been contributed by correspondents and subscribers who thoughtfully interested themselves in our work. No doubt, many of our readers have practical suggestions in mind, of which we should gladly and thankfully avail ourselves if they were presented to us. Two heads are always better than one.

If you are in the notion of buying yourself a piece of jewelry for Christmas, we can offer you the Good Words Club gold pin. It is beautifully and daintily designed in blue enamel and bears the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil." **Price, $1.50.**

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The Good Words Club Motto is a 10 by 12 inch card, handsomely decorated, with the pledge done in hand lettering. Remember your friends with one. Price, 25 cents.

A new correspondent says: "I have never had a book that gave me as much pleasure as 'Lessons in Truth.' It seems that every time I open it I find a new point explained. I am eargerly waiting for my copy of Christian Healing, which you say is on the way. If I had only known of your works years ago!"

We have prepared packages of Concentration Leaves for the use of teachers, classes and centers. These are two color 5 by 8 inch leaves which have been left over from Unity Magazine and have all been blessed by Silent Unity. Each package contains more than 50 leaves but not more than 5 of any one kind and sells for 25 cents.

Read what a wise mother says about Wee Wisdom: "Please send me Wee Wisdom, beginning with the August number. Although my baby is years from the age when she can read and enjoy these magazines, still can I afford to let slip by these issuse which I know *will* help her later on, and possibly others *now*?"

Unity study classes are being established in all parts of the world. In order to prepare teachers and lecturers for future work in the field, training classes are being conducted two evenings a week at Unity headquarters. Please hold the thought of illumination for our young teachers.

You should see the many visitors who come to Unity. They seem to be "dropping in" from the four corners of the globe, and the interesting things they have to tell of benefits received from Unity ministry and literature, make us more and more thankful that we are engaged in such a work.

A California physician writes: "I am as eager for Wee Wisdom as any of the Wees. It pleases me to have it larger. I do so enjoy the letters written by the little ones. God bless them all and you all, too."

Unity has bought a new Garford truck, which will help to solve the high cost of drayage. In the last month 16,136 pounds of printed matter were hauled from Unity, besides books, papers and letters that went through the regular mail and express channels.

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Christmas Cards, if desired, will be sent to the recipients of all Christmas and New Year subscriptions. The sender's name will be written on the greeting.

The new Sales Department is doing a regular land office business; but, being under the management of Unity's efficiency expert, all orders are being handled expeditiously.

Superbly designed and handsomely colored Unity Christmas Greeting Cards have been prepared by our artist. The supplement states that these cards are hand painted. This is a mistake. They are beautifully tinted in three colors. The supplement was printed before this page was put on the press, and we have just noticed the error. See supplement for further description and prices.

A few words from an enthusiastic subscriber: "Here is my renewal to Unity Magazine. You like the *truth*. So here is that also. Unity Magazine, outside of the Bible, is the most appreciated literature which comes into our home."

Unity's subscription lists are growing so rapidly that it now seems necessary to purchase a new Graphotype.

Hearty Christmas Greetings to our friends will be found on the back cover of this magazine.

CHRISTMAS GIVING MADE EASY

Three valuable gifts can be paid for next February by using the Prosperity Bank Plan.

The drill in connection with the use of the bank affords a training in demonstrating prosperity. Three subscriptions for either Unity, Weekly Unity, or Wee Wisdom may be ordered for friends, and paid for after the holidays out of the bank savings. Thus a double advantage is secured.

General Prosperity treatment is given each person who takes advantage of the Bank Plan. The applicant signs the blank which is found on page 596, and when it is received by the School, a bank is mailed for the purpose of saving the amount necessary to pay for three subscriptions for Unity, Weekly Unity, or Wee Wisdom. If Christmas cards are desired, we will send them to the recipients of gift subscriptions. The cards will reach the friends Christmas day, informing them of the twelve months' treat in store.

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THE SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the secretary for bulletin and further information. Each month we will publish testimonials; this month we give the following:

National Home for Disabled Volunteer Soldiers—Your generous donation has been received; thank you very much. Another copy of "Lessons in Truth" and "Christian Healing" could be used for the reading room here, as the copies you sent are to be catalogued for circulation. I shall see that papers and books are properly placed on tables, and am enclosing a list of additional books and pamphlets that we should like to have.—*Acting Librarian.*

Michigan State Prison—I am receiving regularly a supply of pamphlets and the periodicals, and wish to thank you heartily on behalf of the inmates of this institution. There are a number of men who have become deeply interested in the study of Unity, and I am glad that your kindness enables me to supply these men with literature.

Last night, at a meeting of the choir, the leader, one of the inmates, gave a fine testimony. He wrote sometime ago to Unity requesting prayers for deafness in one ear. The deafness is gone. I wish you could have heard his testimony. It was given in great earnestness, and undoubtedly made a deep impression on the twenty men of the choir. The man who gave the testimony is a graduate of the University of Michigan, having received there his Master of Arts degree.

This work has come to me in a wonderful way, at a time when I am ready for it. All affairs shaped themselves in the proper way and at the right moment, and I feel that the mighty Spirit of Divine Love has drawn, and that it is drawing to me now, an abundance of all good. It is a great work, full of opportunities for doing good, and I shall do my best to spread the gospel of Truth among the many inmates of this institution. I am deeply grateful to Unity for the great help which I have received.—*Chaplain,* S-70 No. AK-44.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. H. A. Schell, Anchorage, Alaska.

Mrs. Maria V. Taylor, 1227 Coke St., San Angelo, Cal.

Mrs. Boynton W. Piper, 58 Wolcott Ave., Box 157, East Walpole, Mass.

Mrs. L. W. Borleske, Dunsmuir, Cal.

Mrs. Walter Campbell, 425 Clinton St., Cincinnati, Ohio.

Mrs. Olive Huston, Wentworth, Cliff Road, Hornsea, Yorks, England.

Mrs. B. M. Beecher, 1119 Elizabeth St., Madison, Wisconsin.

Miss Aline B. Bowman, 1 Scotland Rd., Canandaigua, N. Y., phone 546.

Miss L. May Peckham, Ft. Meade, Fla., Box 137.

Mrs. E. A. Berry, Box 1, McAllester, Okla.

Mrs. Frank Borker, 1118 Herring Ave., Waco, Texas.

G. G. Connell, 235 First St., Niagara Falls, N. Y.

Mrs. W. E. Baird, 7617 Suffolk Ave., Webster Grove, Mo., phone Benton 554-R.

Alice L. Johnson, Ft. Bliss, El Paso, Texas.

THE CONSECRATION OF THE ROOM

by MARY BREWERTON DE WITT

Beautiful words of Life, Truth, Health, Purity, Harmony, Peace, Prosperity, Beauty, Wisdom, Joy and Love, form the theme of this lovely little booklet. Daintily bound; title enclosed in Grecian border design. Tied with white silk cord. Price, 25 cents.

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UNITY CORRESPONDENCE SCHOOL

The Unity Correspondence School is open to all who wish to study, in an orderly way, the truth of the Science of Life.

Before applying for the Course, a student should have read the Unity literature long enough to be familiar with the metaphysical terms used, and should have a fair understanding of the fundamental principles taught. "Lessons in Truth," one of the textbooks issued by this School, should be thoroughly studied before application is made.

Part One consists of six lessons which are prepared, questions thereon being answered and sent in to the School for correction. Subjects are:

1. The Silence
2. Healing
3. Prosperity
4. The Body of Christ
5. Overcoming
6. The Great Demonstration

The twelve lessons of the Advanced Course are also studied by the question and answer system. After each lesson has been corrected, the student writes an essay on the lesson in his own language.

The time to complete the Course depends upon the individual. Lessons should be sent in often enough for the student to maintain close contact with the institution.

The School is supported by the love offering plan.

Students of Unity literature who now wish to make a systematic study of spiritual healing and the laws of Being, that they may be better equipped to help themselves and friends, will find this blank convenient. Just give name and address, and mail in an envelope.

.....

.....1919.

Correspondence School Dept.,
UNITY SCHOOL OF CHRISTIANITY,
Kansas City, Mo.

Dear Friends—Please send me full information about your Correspondence Course. I have been studying your literature for ..... years.

.....

.....

.....

(*Name and Address Written Plainly.*)

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in January Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
January 20 to February 20, 1920

The peace that passeth understanding, even the peace of the Lord Jesus Christ, gives me peace of mind and health of body.

PROSPERITY THOUGHT
Held daily at 12 m.
January 20 to February 20, 1920

Peace and Prosperity are enthroned in me, and I am prospered in all ways.

DIRECTIONS FOR BEGINNERS IN PRACTICAL CHRISTIANITY

Including a "Six Day's Course of Treatment Instruction"
by CHARLES FILLMORE

"Directions for Beginners" sets forth the fundamental teaching of the Science of Being and Practical Christianity, in Charles Fillmore's individual style, which is always at once deep but simple. Study these "Directions" and learn how to charge the ocean of universal ether about you in such a way as to create a new heaven and a new earth for yourself. The pamphlet is supplemented by a course of mind treatment, including an invocation, affirmation, and denial for each day in the week. With uniform envelope, price 20 cents.

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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Frank A. White, 109 W. Lanvale St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.

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Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Neb., Lincoln—Unity Society, 134 N St., Room 502.
Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
Ore., Portland—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—Unity Society, 215½ 6th Ave. N.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075.
El Paso—May O. Stevens, 209 Mills Bldg.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Victoria, B. C.—Mrs. Margaret I. Butler, 119 Pemberton Bldg.
Winnipeg, Man.—The Mobius Book Emporium, 258 Portage Ave; Vernon Dudderidge, 337 Maplewood Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.

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LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

Lessons in Truth

By H. EMILIE CADY

Why are people ordering "Lessons in Truth" at the rate of over a thousand a month? Because they are learning from others, who have studied the book, that these twelve fundamental lessons in the science of true living will meet their present need and understanding, as nothing else has or does.

The author begins these instructions with a "Statement of Being," and proceeds logically through "Denials," "Affirmations," "Faith," "Spiritual Understanding," to the "Secret Place of the Most High." If you read the book carefully this far, we can assure you a rare spiritual elation as you dwell on these climatic chapters nearing the close. Miss Cady writes in such a fashion that the most orthodox believer can take no exception to any statement made; indeed, he rather feels himself instructed by one of his own teachers. On the other hand, the veriest skeptic bows with respect to the plain, simple presentation of Truth's arguments in this little handbook of Practical Christianity.

"Lessons in Truth" comes bound in heavy paper cover, large type, 50 cents; pocket edition, paper cover, 50 cents; green cloth binding, stamped in gilt, gilt top, $1.00; flexible cloth edition, pocket size, $1.50; edition de luxe preëminently suitable for a gift, keratol limp binding, $2.50.

Miscellaneous Writings

By H. EMILIE CADY

Is your friend a busy person? If so, it will probably be wise for you to send a book made up of selections which can be read in a leisure half hour. "Miscellaneous Writings" consists of eleven such selections, each complete in itself. These have been written out of the life experience of the author; and she tells us in the preface that each statement has been proved before being submitted to the reader.

We can confidently say that no collection of writings has proved more helpful to a multitude of readers than "Miscellaneous Writings."

Large, beautiful type and excellent paper are attractive

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features. Paper binding, 50 cents; cloth binding, stamped in gilt, $1.00.

Christian Healing

By CHARLES FILLMORE

The work, "Christian Healing," is all that the name implies. It is Christian because it follows strictly the teachings and works of Jesus Christ. It is properly named a book on healing, because it teaches whereby the triune man, body, soul, and spirit, may be brought into perfect accord.

"Christian Healing" consists of twelve lessons, each one followed by healing statements. Special sample treatments for influenza and many other prevalent beliefs, are found at the end of the book. This complete work on healing concludes with a six days' treatment preceded by a prayer.

"Be thou whole" was the injunction of the Master. It is each man's duty to learn the laws of his being. When he knows what he is in Spirit, he can study to make his mind conform to that high standard. As mind is redeemed, body building naturally follows.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; flexible cloth edition, $1.50; special gift edition, handsome limp binding, $2.50.

Talks on Truth

By CHARLES FILLMORE

Four essays make up this booklet of 45 pages. The titles follow with a thought from each: "How Microbes Are Made." "The *I Am* in Its Kingdom," "How Shall the Dead Be Raised," "The Development of Divine Love."

"It does not require labored arguments nor hard thinking to see how easily all the problems of life would be made orderly and Divine, if men would let the Lord into their minds." "There is within everyone a place—a conscious sphere of mind, having all the attractions described or imagined as belonging to heaven." "The first step in demonstrating over death is to get the belief entirely out of the mind that it is God ordained, or of

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force or effect anywhere in the realm of Pure Being." "When Love has begun its silent pulsations at our solar center, no one can keep us in want or poverty. Love itself will draw unto us in the invisible currents of the inner ether all that belongs to us; and all belongs to us that we require to make us happy and contented."

Any one of these four essays is more than worth the price of the booklet, which is 25 cents.

Pure Reason and Honest Logic

By CHARLES FILLMORE

It has been said that if one reads a page of Kant's philosophy understandingly, one is then master of all philosophy. We might paraphrase that and say: "If one follows clearly the metaphysical arguments in 'Pure Reason and Honest Logic of Practical Christianity,' one has laid the foundation for all further metaphysical teaching."

Various writings make various appeals. It would be our judgment that this 50-page booklet could be given as a Christmas present to any thinker. A deep delver for Truth would delight in the clear reasoning, and a serious beginner could sharpen his power of metaphysical discernment by a study of its pages. 20 cents is the price.

The Holy Spirit

By CHARLES FILLMORE

The author writes in this wise: "The Holy Ghost is the only authorized interpreter of the Gospel of Jesus Christ, and no man or woman can know what his doctrine is except they get it direct from this one and only custodian. It is not to come second-hand, but each for himself must receive it from the Holy Ghost, which is sent by the Father in the name of the Son." This litle cue to the teaching of the booklet conveys a hint of the contents.

There is a distinguishing feature about all of Mr. Fillmore's writings. New ideas, clothed in original expression, constantly present themselves. Neat gift booklet, price, 20 cents.

Question Helps for Lessons in Truth

If you will look back upon your school days, you will recall that your best teacher was the one who knew how to question skillfully, and thus draw out what was in the minds of her pupils. These "Question Helps" will, in a considerable measure, supply the place of the teacher.

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They will start the thought process going; that's what you want in study—something to awaken the dormant mental faculties. Price, 35 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

The title of this book is rather misleading at the present time, though the contents are, and will always be, most timely. Two young women rested on the Principle in the early days of the war. Through their active faith, they were able to accomplish seemingly marvelous things for themselves and others. Strengthen your faith by reading of their experiences. Order at once, because we have only a few copies left.

The neat, durable, practical binding makes $1.00 a reasonable price for the book.

The Philosophy of Denial

By CHARLES FILLMORE

One of the deepest, yet one of the simplest dissertations on scientific thinking. It is a law of physics that no two things can occupy the same space at the same time. So in the mental realm. Pure, positive, definite thinking shuts out the negative kind. The *whole* admits of nothing additional. "The Philosophy of Denial" is a powerful aid to the Truth seeker in banishing delusions of error of every kind. Price, in durable paper cover, 15 cents.

A DRIVE FOR SUBSCRIPTIONS

Our kind readers always show themselves responsive to our slightest wish. Recently a little statement appeared in Unity and Weekly Unity to the effect that our subscription list should increase by leaps and bounds. Now a good brother writes:

Dear Unity:—Your article at the bottom of first column, page 4, of Weekly Unity, October 4, has awakened a suggestion. Ask for coöperation among us all for a drive on new subscribers. I will be one of ——— thousand to offer four names and a dollar for 3-months' trial of our Weekly and get results. Sincerely,

---

This sounds good to us. How does it appeal to you?

The return mail, bringing ten thousand orders for 3-month trial subscriptions for Unity, Weekly Unity, or Wee Wisdom for four names, will answer the question most satisfactorily. Let all things be done in His name.

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December 1, 1919.

Dear Friend:

If you were asked the question, "What makes Christmas a happy time for you?" you would answer at once, "Why, making some child happy, of course!

Your desire is to give that best beloved child a present which will delight and build character as well.

We publish a few choice children's books at Unity. You notice we use the word "choice."

Not many people in the world know how to write children's books.

The authors of these Unity books for children have had long experience with the little people, and consequently know how to make the right appeal in the stories.

Please don't think that they are goody-goody, wishy-washy stories. On the contrary, they are alive with interest and charm for the old as well as for the young reader. Besides, they will bring the child the Christ message.

Read over the supplement to this magazine. When you have decided on the book or books you want, please sit down at once and mail your order with cash, check, money order, or post office order.

With the blessings of the season,

UNITY SCHOOL OF CHRISTIANITY.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

12-19

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ABOUT CHRISTMAS GIFTS

AS FAR back as memory extends, books have been pronounced the most appropriate and most acceptable of presents. One cannot possibly offend good taste with a suitable gift book; and under no circumstances can it be considered a trifling remembrance; neither can it ever embarrass the receiver by putting him under obligations because of the expense.

A book then it must be. And why a Unity book? Because every book that Unity publishes fills a need of the human spirit. The mind is renewed, the body built up, and the pocket book replenished by an understanding of Unity literature.

Since you are convinced that some piece of Unity literature will be the most useful and satisfactory gift for each of your friends, approach the joyous Christmas tide with that peaceful and rested state of mind and body which will permit you to enjoy fully the blessings of the season. (Such a contrast to some past Christmas times that you can recall!)

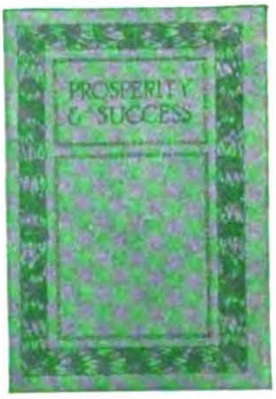
You can do that by leaving it all to us. We love to play Santa Claus bountifully. The neatly wrapped packages, holly bedecked, with Christmas Greeting cards attached, piled ceiling high, waiting for the express man, make us realize more fully that our Unity family is growing to the proportions of good old Santa's patronage! Oh, the happy day when his family and ours are one, embracing the whole world!

Your gift will go out from Unity with that tender touch, and carry with it that word of cheer which will be preëminently satisfying to you and to the happy recipient of your thoughtful remembrance.

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PROSPERITY AND SUCCESS

by SOPHIA VAN MARTER

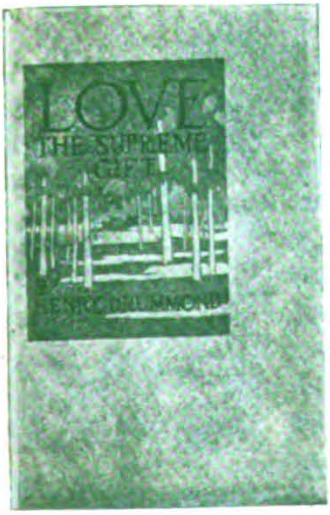


There is an underlying law governing success. Those who comply with this law reap the reward. In "Prosperity and Success," the author tells what destructive thoughts to avoid and just the attitude of mind to hold in order to truly visualize success.

Examples of men who attained their positions through the positive, large-seeing vision, substantiate the claims of the author—that you can carve your own circumstances if you think, not at random, but purposively. Paper cover and envelope to harmonize with the "Prosperity Series." Price, 20 cents.

LOVE: THE SUPREME GIFT

by PROF. HENRY DRUMMOND



In this book, the author has, with a most masterly skill, analyzed the thirteenth chapter of Paul's First Epistle to the Corinthians. Prof. Drummond proves the supremacy of love by showing how Paul measures it up with all other gifts, and found them all wanting when compared with the greatest of all—Love.

The beautiful gift edition will meet the approval of all lovers of artistic books. Printed in two colors, with envelope to match. Price, 50 cents.

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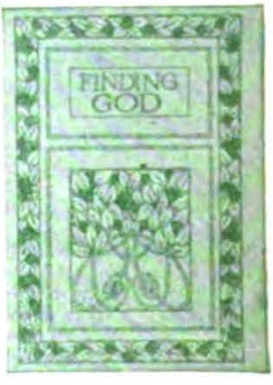
UNITY BEAUX ARTS SERIES



Six dainty booklets comprise this series. The artistic binding is an attractive feature. Ever since the combination of booklets was first published, it has been a favorite selection with our readers because they have learned that it offers a concentrated Truth education. The Series was first put out for the holidays, as the booklets make excellent Christmas and New Year gifts. We make the special price of $1.00 for the complete Series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

FINDING GOD

by CHARLES FILLMORE

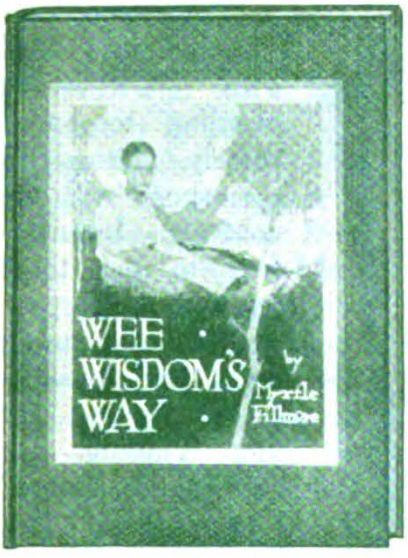


In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elementary metaphysical student. Directions are given for gaining a further expression of God's infinite Power, Wisdom, Love and Substance. Printed on toned antique paper with artistically designed Antiquarian cover, envelope to match. Price, 20 cents.

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WEE WISDOM'S WAY

by MYRTLE FILLMORE



A lovely gift book, in a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." We call it one of our children's books, but it is adapted to any age. Nuggets of wisdom gleam from every page.

The volume is bound in silk cloth, and contains beautiful pictures done by a famous artist. Price, $1.50.

TREASURE BOX

by IMELDA OCTAVIA SHANKLIN

Seldom have we had the pleasure of offering our young readers so engaging a tale as the "Treasure Box." The story possesses all the fascination of a fairy story, and at the same time is rich with the highest teachings. Numerous pen illustrations and half-tones embellish this attractive Christmas book. Price, 50 cents.



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SPECIAL HOLIDAY EDITION OF TWO STANDARD BOOKS



You cannot have "Lessons in Truth" and "Christian Healing" too handsomely clothed to correspond with the contents. In an effort to get these works to our people in appropriate dress, and to satisfy a demand for limp binding, we have had several hundred of the books bound in a beautiful material known as keratol, that is as excellent and durable as leather.

Being in pocket edition, the books have been printed on very thin paper; completed they measure 4 by 7¼ inches, and are less than half an inch thick, but the type is large and clear. Note the illustration that brings out the comparative sizes of the new limp edition and the cloth binding.



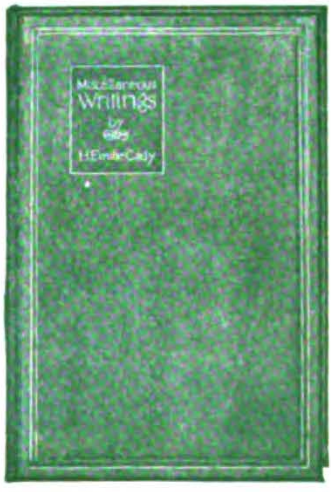
The books are most attractive. Each volume is placed in a neat little grey-paneled box. One could not hope to choose a more dainty and artistic gift.

The price of "Christian Healing" in flexible binding is $2.50; "Lessons in Truth" in flexible binding is $2.50.

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MISCELLANEOUS WRITINGS

by H. EMILIE CADY



All who have read "Lessons in Truth," by Miss Cady, will welcome this compilation of eleven articles from her inspired pen. Most of the essays comprising this volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. The bindings are substantial and attractive; paper cover, 50 cents; green cloth with gilt lettering, $1.00.

LESSONS IN TRUTH

by H. EMILIE CADY

The official primary text for Unity study classes and correspondence school pupils. The twelve lessons furnish a complete course in the fundamentals of Christian living. Paper, 50 cents; cloth, stamped in gilt, $1.00; flexible cloth binding, $1.50; de luxe edition, $2.50.

CHRISTIAN HEALING

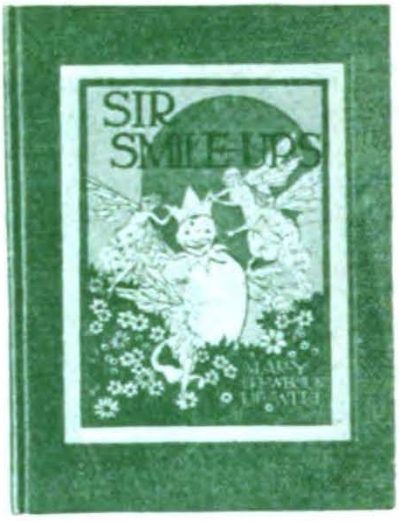
by CHARLES FILLMORE

A course of twelve lessons in Christian Healing with sample treatments and chapters on special problems. Paper, 75 cents; cloth, $1.50; flexible cloth, $1.50; keratol, $2.50.

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SIR SMILE-UPS

by MARY BREWERTON DE WITT



Sir Smile-Ups is put through the paces of wonderful experiences, which young children alone can appreciate. The fairy wand of make-believe transforms with its magic touch all with which Sir Smile-Ups comes in contact.

Mary Brewerton de Witt has reached the heart of childhood in this book. Nine full page illustrations, and many smaller ones, by Rickert Fillmore, done with a touch which appeals to the fancy of children, embellish the book. Silk cloth binding, companion volume in size and make-up to Wee Wisdom's Way. Price, $1.00.

GIVING AND RECEIVING

by CHARLES FILLMORE

The conception of God's infinite substance and the manner in which one may acquire this substance is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. This booklet is covered with artistic paper. Envelope to match. Price, 20 cents.



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TEMPLE TALKS

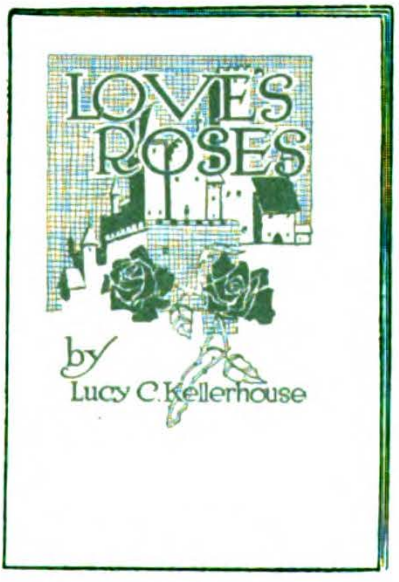
by CHARLES FILLMORE



Fifty-two of Charles Fillmore's best addresses have been selected for this collection. All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type, on heavy eggshell paper. The books are bound in green cloth, stamped in gold. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in cloth cover, price, $3.00 for five volumes.

LOVE'S ROSES

by LUCY KELLERHOUSE



This story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

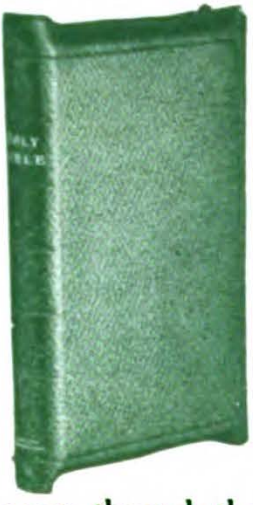
The booklet is attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

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THE AMERICAN REVISED VERSION

Has been adopted by the Unity School, primarily because of its accuracy.

An effort has been made in the Revised Version to insure purity of text, to eliminate obsolete, obscure, and misleading terms, to use idiomatic instead of literal translations, and to use modern English so far as possible.



Faulty translations in the old versions of the Scriptures have led to misunderstandings, doctrinal wranglings, and the establishment of numberless sects. Teachings formerly held as sacred by practically the whole Christian world, have been found to be erroneous through the new meanings conveyed in this translation.

If it is your desire to make a handsome, appropriate gift, we can recommend the Nelson Bible par excellence.

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

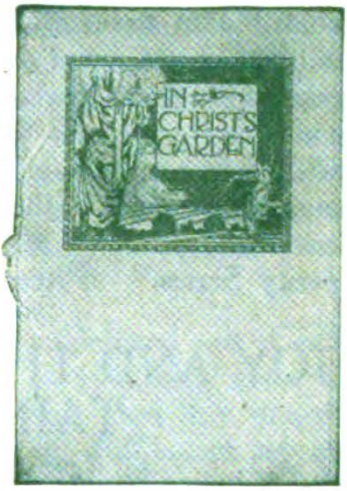
Another attractive feature about this Bible is the keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

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IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT



Nature lessons are entrancingly interwoven with the revelations of the Spirit in this lovely little story. The whisper of growing grasses, the fleeting butterfly, the diamond dew on the rose petals, the murmur of the brook,—these, every one, speak a message to the awakening soul on its way to realizing its oneness with the Father. *All* children, and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book.

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

The author reasons so effectively for Truth teachings that she is justified in such sweeping conclusions as the following: "Man has power to bless or curse himself and the whole human family according to his thought and word." The booklet contains a remarkable account of demonstration over rheumatism. Helpful affirmations will also assist the students. Price, 20 cents.

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THE INVISIBLE RESOURCE

by CHARLES FILLMORE

When you hear that this is the author's latest contribution to Unity's collection of books, you will, no doubt, want one for yourself, and several copies for your friends. We can promise you something quite new to think about in connection with finances. A gift booklet, to awaken dormant possibilities in the reader. Handsome paper cover and envelope to harmonize with the "Prosperity Series." Price, 20 cents.

JOY AND THE WAY OF ATTAINMENT

by JENNIE H. CROFT

Another one of those neat little booklets in which the Unity Publishing Department takes so much pride.

Read the booklet, and give it to your friends; then you will all feel yourselves "millionaires of joy, cheerfulness and sunshine."

Three tone tan mottled paper binding with envelope to match. Price, 20 cents.

UNIFORM EDITION OF THREE BOOKS

The new cloth editions of "Christian Healing," "Lessons in Truth," and "Miscellaneous Writings," have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding. Cloth binding; "Lessons in Truth" and "Miscellaneous Writings," $1.00 each; "Christian Healing," $1.50.

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UNITY CHRISTMAS GREETING CARDS

Hand Painted and Hand Lettered

To meet the demand for Unity holiday cards, our artist, Rickert Fillmore, has decorated six cards in as many different original designs. Six colors are used in carrying out the ideas of the various greetings, some of which are from the Bible. Others are written by Charles Fillmore and Imelda Octavia Shanklin. Copies of some of these greetings follow:

"Christmas Greetings! Beloved of God: May the unsearchable riches of Christ, given to all men through Jesus, be this glad day poured into your soul and body, in fulfillment of his promise."

"The star of Christ shines upon your path. Its radiance guides you, step by step, bringing you to the Father's house of light."

"O Gift of God, Prince of the Sky
And Lord of all the Earth,
The Soul that gives Thee shelter, brings
Thy loveliness to birth!"

These cards will carry the Christ message to your friends on the blessed Christmas day. Furthermore, they will carry it clothed in beautiful and appropriate wording and design. You can buy none like them elsewhere.

The back cover of this magazine is a Christmas Greeting to our big Unity Family. It is an enlarged reproduction of one of the Christmas Greeting Cards.

A neat envelope comes with each card. We have made the low price of 10 cents apiece for the cards; assortment of six cards, 50 cents.

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WEE WISDOM

A Christmas Present for Children of the New Age

Good child literature is scarce. Magazines for children are few. There is only *one* Advanced Thought publication for the little ones. This is our new enlarged WEE WISDOM.

The reading in this beautiful monthly magazine is first absorbingly interesting. Then the health-happiness appeal stands out strong. But uppermost is the Character-Building quality of the contributions.

Our staff of writers for WEE WISDOM consists of men and women who understand children. All phases of child interest are covered in stories, star stories, Bible stories, nature stories, animal stories, verses, woodcraft, needle work, puzzle page, etc.

Nearly every page is elaborately illustrated. (Everybody knows how children love pictures, and how much they learn through them.)

The supermen and superwomen of the future are growing up now. Your child will be one of them if you see that right thoughts are implanted in his mind.

It is no small matter to shape a life! Give some child a Christmas present that will do him a lasting good. WEE WISDOM is that gift.

One dollar a year. Sample copy free.

A handsome Christmas card, with the name of the sender on it, will be mailed to the child who is to receive a year's subscription for WEE WISDOM.

UNITY SCHOOL OF CHRISTIANITY
919 Tracy Avenue, Kansas City, Missouri

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Sample pages and pictures from Wee Wisdom. Greatly reduced in size. Wee Wisdom is 7 by 10 inches.

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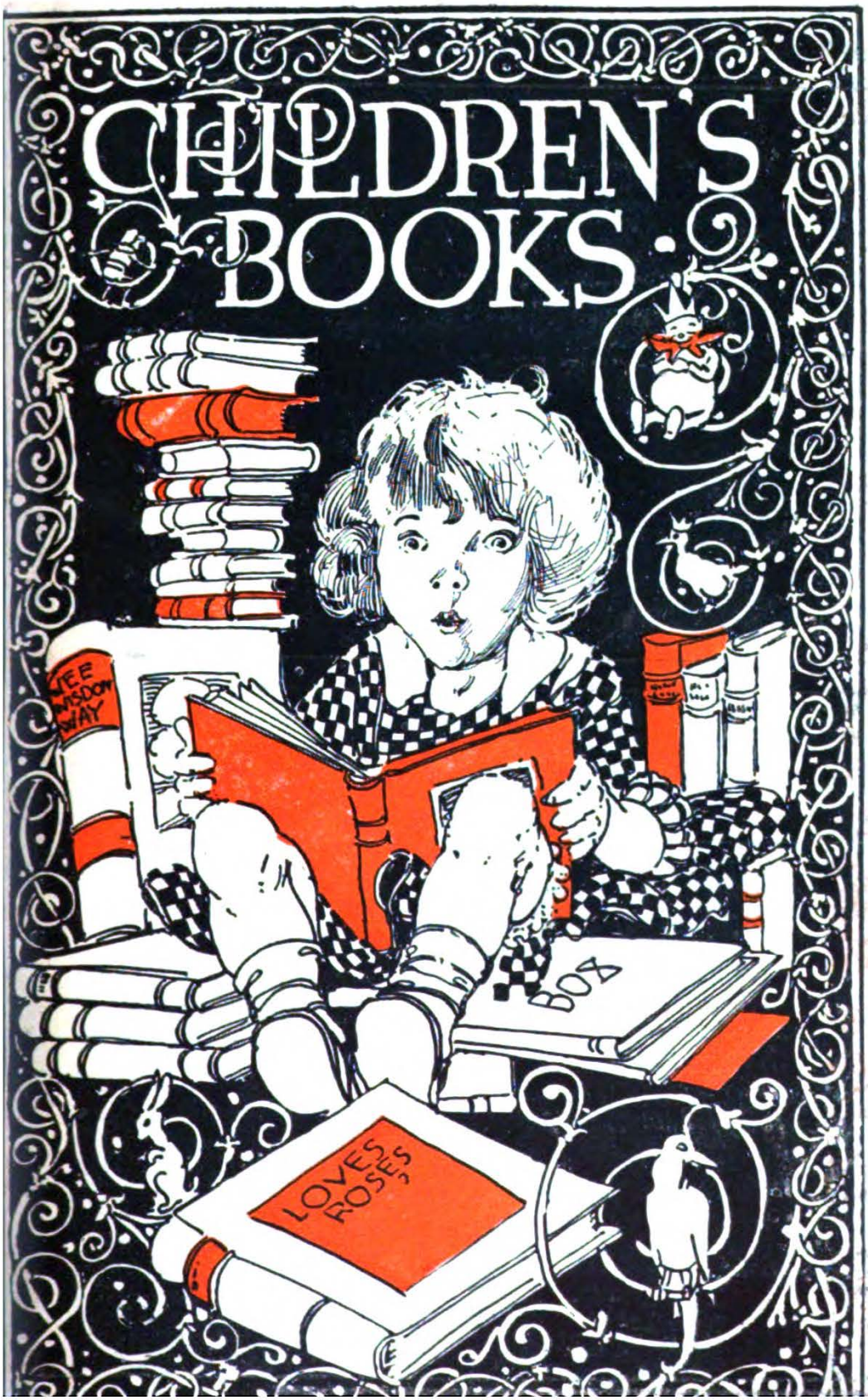




Nearly every page of Wee Wisdom has pictures drawn by Rickert Fillmore, an artist much loved by the little people.

Wee Wisdom has an attractive cover printed in two colors.

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FOR THE CHILD'S SAKE

THE parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by the young determine the character of the coming man or woman. The unfolding mind is receptive and plastic. While in this formative state, the little one lays the foundation of his character and destiny.

Place into the hand of the child, stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier, and happier.



SIR SMILE-UPS

Mary Brewerton de Witt

This new book of rhymes for Truth children is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature.

The book contains 85 pages with eight full-page illustrations. Price $1.00.

TREASURE BOX

By Imelda Octavia Shanklin

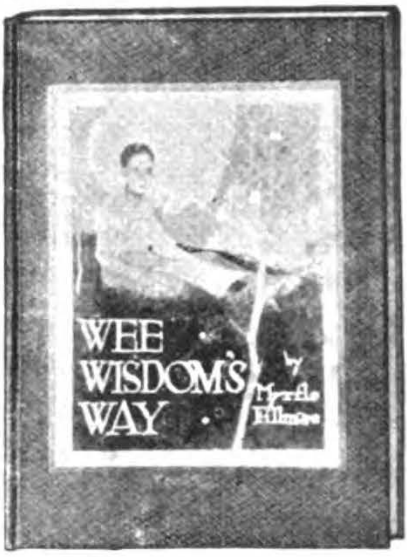
This booklet is illustrated most artistically with numerous pen illustrations and halftones. We recommend "Treasure Box" as a gift to little maids and men in our midst. A story which is full of all the fairy story charm and yet rich with the highest teaching for character building. Price, 50 cents.



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WEE WISDOM'S WAY

By Myrtle Fillmore



Here is a book that makes an exquisite gift. It is an edition de luxe of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. In clearness and simplicity, Mrs. Fillmore tells in a most interesting manner, yes, even in a way quite fascinating, how the laws of health and happiness can be put into operation here and now.

Richly illustrated and well printed, this charming book sells for $1.50.

AUNT JOY'S NATURE TALKS

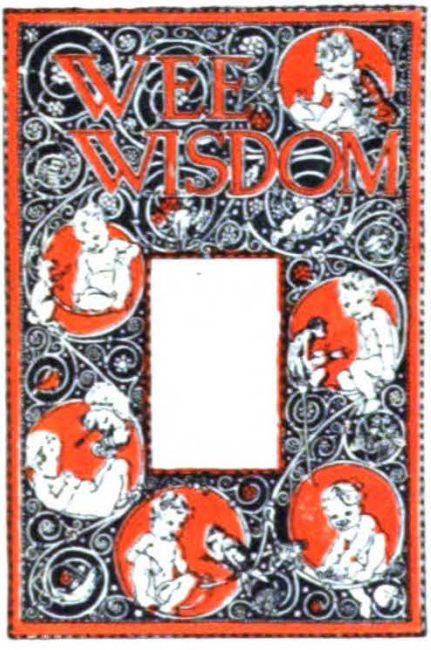
By Lida H. Hardy



This book will find a place of welcome in the homes of thousands of progressive parents, for through its lessons children are led to observe life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Cloth binding, price, $1.00; paper cover, 50 cents.

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THE NEW CHILDREN'S MAGAZINE

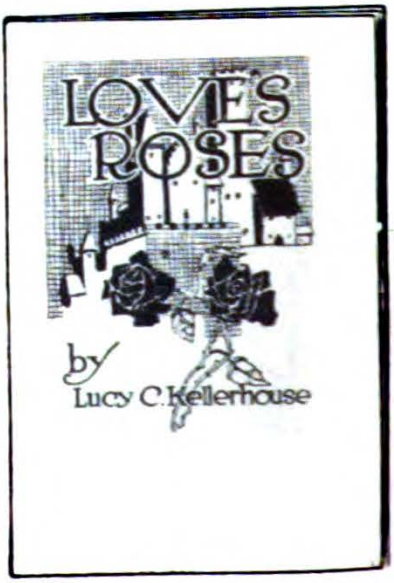


Read what it contains: "Peter Pan—Walks and Talks with Boys," contributed by a man who knows boys—this is a feature; "Busy Sunbeams," needle craft, by a competent teacher; "Star Storie — Studies out of the Book of the Sky;" beautifully illustrated Bible stories; a puzzle page; clever illustrations; poems and pillow verses illustrated; nature and animal stories (with hand drawings that appeal to children); a live Booster Club with our Royal in charge. Large type; cover printed in two colors, 7 by 10 inches; year's subscription, $1.00. We urge you to place this unique and worthy magazine in the hands of His little ones.

LOVE'S ROSES

By Lucy C. Kellerhouse

A beautiful story for children with a lesson enfolded. It tells in a delightful manner how a little child can control thought and build into his life just the conditions which are for his greatest good. The proper time to develop health, joy, and happiness in the individual is at the receptive age of childhood. Price, 25 cents.



UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

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THE UNITY CALENDAR

IN RESPONSE TO OFT-REPEATED REQUESTS FROM OUR FRIENDS, WE ARE PREPARING FOR THEM A CHRISTMAS CALENDAR.

TWELVE DRAWINGS, IN TWO COLORS, FORM SETTINGS FOR TWELVE MOTTOES, ONE FOR EACH MONTH.

A DECORATIVE COVER AND CORD FASTENING ADD TO THE ATTRACTIVENESS OF THE CALENDAR.

IT COMES IN A NEAT ENVELOPE. SIZE IS SEVEN BY ELEVEN INCHES.

PRICE, $1.00, POSTPAID.

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Christmas! Greetings!

To the BELOVED of GOD!

In the purity of the Spirit within me I see in you a NEW SPRING of LIFE, filling you with wisdom and love, prosperity and peace, harmony and health now and forever.

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